

An Apology for
God's Worship
And Worshipers.

BOTH

In the

} Purity of the One,
and
} Liberty of the Other.

From the

Gracious and (oft) Miraculous DEFENCE that
God makes for them both, when exposed to *Viol-*
ation or Violence.

Dedicated

To all that desire to *Worship GOD*, in *Spirit* and
Truth, John 4. 23, 24.

Ὁ Θεὸς ὁ πατὴρ τοῖς τέτοις ἡγῆται τὸς περὶ σκυλίστας αὐτῶν.

Obs. Parei Adv. in 1 Sam. 7. p. 138.

Adeo difficile est, etiam bonis Magistratibus, & Docto-
ribus, Idolatriam extirpare, & Vicia reprimere;
ubi semel invaluerunt, Cultum instaurare, ubi semel
corruptum: Rempublicam componere, ubi semel turbata est.

London, Printed for the Author *Am. Dam.* 1683.

AN APPROPRIATION

OF THE
FUND FOR THE
IMPROVEMENT OF THE

NAVY

FOR THE YEAR

1860

AND

FOR THE YEAR

1861

AND

FOR THE YEAR

1862

AND

FOR THE YEAR

1863

The Epistle Dedicatory.

TO THE READER.

TO all that desire to worship God, in Spirit and Truth, especiall to Dissenters, that have any Conscientious Care to please God in it : to whom these Pages come.

Men, Fathers, and Brethren; Reverend and Beloved : hear ye my Apology, ACTS 22. 1. &c. not for my self, nor unto you, so much as for you in your present Dissent, Distance (and Separation in Worship) from the now legal Establishment.

'Tis a happy thing (says Bishop Hall, in his Contemplation on K. Josias's tenderneſs, p. 1306) to be as a gentle Reed to God's Judgments, rather than a stiff Oak; for while that stands, this is tore up by the Roots.

This tenderneſs best adorns Royal Breasts; yet befits all that reverence Law, or dread Wrath Divine : the Case was sad with Israel now; yet blessed in the tenderneſs of the Kings Heart, 2 King. 22. 19. under impending Woes. Raklebabeka—Cor emoliturum est. He melted to Tears. Instar ceræ : as Wax softens at the Sun.

Tenderneſs of heart is a Royal Grace; in two things it is seen. 1. In avoiding what in the least provokes Jealousie.

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2. In trembling both at Wrath inflicted, and impending; so Joliah did. Royal Examples (not in evil, but good) are set for Imitation of all: That Judgments impend on us for old Guilt, I need not say to you, that feel the drops of the storm already falling: all I note here, is, Did I not believe, a tender Conscience lay at the Root of your Nonconformity, I would not have run this adventure to plead your Cause in this perillous juncture.

The Light of Gospel, Truth, and Purity of, Gods Worship are two Essentials of right Christianity: without the first, the Profession is Herefy; and without the second, the Worship is but Idolatry, though the Agent may be very devout in it: both put together, inferr a godly Life.

About right Worship (after Doctrines are clear'd) many are the Altercations that have happened, ever since the Roman Apostacy obtain'd, not only betwixt Papists and us; but among Protestants themselves: if about the Eucharist, so many Opinious have been ventilated, (and that is but one part of Gospel Worship,) how many may be in all the Parts and Duties of it, supposed? and that both long and eager in both litigants. And who can sufficiently condole the bad effects that have flow'd from Gally Pens and Stomacks; especially, where Formality in the one Party, and Sincerity in the other, have been Competitors.

But in two Points (about Worship) Men's Concertings (a late) have most been conversant: 1. About the Purity of the thing. 2. The Liberty of the Door: Against the first is Superstition;
that

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that polutes it, so alters its nature : and Persecution hinders the latter.

Hence our late Debates and Animosities here, have sprung in Britain, and other parts adjacent, to the great decay of the power of Godliness, and setting up that stump of a Formal Dagon, (half Man, half Fish) a mungril Profession, above it. And be the Profession never so refined, in point of Doctrine, if it only float in the Head, and descend not to the Heart with power, to the Life in Practice, it makes the Professor but a meer Formalist, an Erastian, or Persecutor, (as Ismael) of him that is born after the Spirit; and often the more devout, the more rigid : so opens a back door for Hypocrisy, Atheism, and Apostacy; as many that in Q. Mary's days were Papists, in Q. Eliz. were advanc'd to places, and so became Protestant Persecutors, and that of some unto death; as were easie to instance.

This bitter water of Jealousie, mixt with the dust of the Sanctuary, (not of its Essence) has caused the Power to rot, and Belly to swell, of some Sham-Protestants against their Brethren, for the sake of some Romish Rites, (not of the esse to Religion, at all) so that they do hazard a Reconciliation, and return to Rome, (in defence of her Raggs) rather than to build on, upon the fair bottom of Reformation, begun. And hence is the occasion of this Discourse. To which the Author had these Inducements.

1. The Service of his Maker, and Master for the Truth's sake, (yet with us) to witness to

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which all Christ's Followers are bound, though unto death; as he did, Joh. 18. 37.

2. The silence of others, more Able, of deeper Reason, and better Parts, Reading, Opportunities, to apologize for themselves than I am.

3. To help the doubtful, settle the shaking, and (if it may be) reduce the wandering, that be tempted to do that (in Worship) that offends God, wounds Conscience, and makes a step unto a perillous recidivation, and casts a blot on our holy Profession, opening a Door to Popery.

4. To corroborate the Faithful, and uphold them in an even Uprightness, in point of Worship, being so thrust at (to overthrow their Faith) and corrupt them in the Worship of God; a halting in which is so inconsistent with the Uprightness of the Gospel, Gal. 2. 14.

5. The scattered Case and Solitude of many a precious Souls, calls for it, that dare not (for their lives) add or altar, in a Pin, a Nail, a Thred of Christ's Seamless Coat; or any point of Worship, never so small. These may find time to read the Book, and mix what Sweets it affords, with their sad Soliloquies, Sighs, and retired Tears, not daring to sit in the Idol-Temple, with the Assembly of Mockers, but rather alone, being (for Hypocrisies) fill'd with Indignation, as Psal. 26. 5. 6. Jer. 15. 17. 1 Cor. 8. 10.

6. My own Case, and forced restraint, was not a little cogent to this Witness, being deprived by the Fury of some, denied by the unfriendliness
of

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of others, cast out by Foes, kept out by Friends from all places of publick or private Use; though a Petitioner (to some of note) for the Gospel's sake, and hundreds of scattered Souls, to get a spare hour on the first day, that my Talent (such as 'tis) might not be shut up (under a Bushel) useless; yet was denyed of more than two or three, though others were admitted of. Now that I might requite this Brotherly-kind Unkindness, in keeping out of a publick Pulpit: I pay (as I could) my Brethren by the Pen, in this Plea for them.

I confess, 'tis attended (at this juncture) with more than ordinary discouraging Difficulties, both from the nature of the Testimony in it, and shyness of most concerned, that now are poor, or afraid to buy above 12 d. purchase, or to keep a Book that touches (too near) on Time-truths, and Duties: also no small hinderance it had by those that deal in Books and Eye-profit in the World, more than propagating the Word: Printers being also under hazard at home, if found to impress unentred, or nameless Pieces: and such are still suspected, and soon suppress; the Tyde running back powerfully against all Books that look to our shore, with light. Then our Domestick Civil Hurreys, and strong Hurricanoes, give little time sedately, to read and mind Differences; and some do so strain, and tender Accusations, that Schisme is Heresy; Separation, Sedition; if not Truth, Treason; Religion, Rebellion. So that if we decline a little longer it may come to

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arrive in our Age, three new Sects, or Hereticks.

1. The Nicodemites, that did all by Night, or Stealth in Christ's Service. 2. The Libellatici, that purchased their Peace of the Heathens (as some at Dr. Co.) for money. And, at last, the Traditores, that in Dioclesian's days, gave up (by fear) what parts of Scripture they had in their hands, to be burnt by Persecutors: all which God forbid to be in our day.

Now against these (and more the like sad) Difficulties (preponderated by the former Motives) I resolved to throw Pen and Paper after the Personal Wrack in Christ's Storm: and rather than live idle, and useles, cast my Lines after John Frier's, in hopes that Leviathan, (or the Panther's maw) shall (as the Codfish in Cambridge did his Book) bring it up to Light.

——Post Naufragium Tabula.

——Niteris incassum, Christi submergere Navem:

Fluctuat, at nunquam mergitur illa ratis.

So Pius II. wrote to the Turk. (Angl.)
Thou seeks (but all in vain) to sink Christ's Ship:

'Tmay toss, but is not lost, under the Deep.

And assured I am, by him that has the Keys of Hell and Death, that Christ's Witnesses shall live again, and that to the terror of all that see them; far more, of those that slew them: and
though

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though in their Grave Cloaths they seem a terror to their best Friends: yet the Earth quake is an adjunct and sign of their Resurrection: that will affright their worst Enemies.

For the Book it self, I call it an Apology calculated for all Protestants in general, that do pretend to be right Worshipers in Spirit and Truth: but if any slight it, (or need not to it) this fits your Meridian best, (till others come to feel that heat you do) wherein the Suns Elevation is to that degree, that you are scorcht, and look't on as black: for you is this Apology made.

I direct it not to the High and Great; that would be deemed Presumption in one so low: nor to the Regent Imperial Clergy; their Autocratorical Majesties would (at best) but lay it by, as Caesar, that Note that did so much concern his Life, and not read it.

Nor do I send it abroad, being not able, had I Language and Opportunity to bear that Charge; nor will my Acquaintance reach. For you it is designed, to you dedicated: if you are as fearful of your Purse, as some a late of their Pulpits, the Author can but loose his Cost and Pains: but it is pity you should slight your Friends Apology, far more, if in the Cause of God: Temptations that hence flow on poor Brethren, are ill considered: as some are judged too daring and venturous, others dare not do what is Duty to God, and their Brethren, but desert them in the common Cause of God, as Herds do by the Hunted. In pace Leones, in prelio Cervi. Lord send us nobler Spirits.

If

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If the Scope be askt, the two Verses at the front do well import it, viz. That God still defends his Worship (in all Ages) in a way of ordinary Providence, or (that failing) by some efforts of extraordinary power: what Proofs I give, and Instances of it, I leave with the whole aim and manner of pleading, to the Judicious.

If my reason be weak, and reading short, or parts too shallow for the Design, I own all: only the End is good, and worthy the best of Persons, and Parts to defend: I only glory in the Breast-plate, or Girdle of Sincerity: all dare plead the Cause of beautiful Truths, few plead for biting Truths. All are settled in Doctrines (hundreds of years old) few there be that are establish'd in present Truths, as in 2 Pet. 1. 12. Saints scatter'd ought to be.

If any deem the Plea too tart, Passages too near and close, I say, none are named save those whose Case requires, and that not injuriously, or irreverently: men that make themselves notorious by their actions now, must not fret that their Names are left in record, as infamous hereafter. Salt was required in God's old Law, which is penetrant and sharp, yet savoury: when Honey is forbid, Sweets are less profitable, than Bitters.

If the season suit not to the Fancies of some, or Fears of others: I cannot help that: all such may let it alone, 'tis obtruded on none, nor can a Paper of a single Author (or Book) alarm any, save those that are guilty: and such, God's Hornets will sting anon with fear, though I were silent.

Did

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Did Jeremy forbear to write, Or Baruch to publish God's Word (though in time of wrath, and of his own Confinement) Jerem. 33. 2. 33. 1. Or after burning the rowle (by him that was most concern'd) did he not publish a second edition, with addition; Jer. 36. last? though to Baruch's hazard: and God brought them both off safe: in time of sin and wrath, is the most need of a faithfull witness, that sin being lamented, wrath may be prevented: and that City now was besieged, Jeremiah confin'd from God's house; and it nigh a taking, and shutting up, (all fatall circumstances) actjunct, with ruines on City and Temple shortly, by Babylon, and was it, or is it a time now to be dumb?

Truely I fear by all the bad signes, boding evill, on any people before us; sad events lye at the door by the flagitious crimes of men, the fearfull curses of God, due for them. By the Course of the Orbes above, and the Counsels of men below, by the late Comets- portents, and the consent of wilful men accessory to their own ruine, (that they may effect others) by all the predictions of God, and presumptions of ill men, by the Conspiracies of Hell, and the Confusions of Earth, by the Deaths, Divisions, Declensions of the best, and distractions of all the rest, Sacred or Civil: all things concenter to a tremendous Catastrophe. So that if Bp. Usher's Prophecy of the In-let of Popery, or Dr. Th. F. (on one hand) may be heeded, or the dying words, of a pious Reverend Dr. (Dr. S. W.) on the other hand: we may (as he) thrice cry out, Oh dreadful

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ful Times! Yet the same Dr. a little after cries out again, thrice. O glorious Times! to the joy of all about him. And so the Scene-Tragical (at the Entrance) proves a Joy & Comedy in the Exit.

If any say, This Author writes sceptically, in pleading for all, down to Quakers.

To that I say, were I of none, or all Religions, it were to be abhorred: but to plead for all to have the Rights of Justice allowed the Body; and of Religion, allowed the Conscience, is far from Scepticism. I am not one in Faith and Worship, with all that I yet dare plead for, to give them the freedom of the Consciences, till God opens their eyes to see, and do better. I am far from them that will deny their Christian Name to any, that desire to depart suitably. 'Tis better to pray for them that are out of the way, than persecute any in: for that makes them but Hypocrites in God's Service: Persecution is but Antichrists Broom, and it will never clean, or fill up Christ's House.

Do any alledge Peril or Charge, in publishing such displeasing Subjects. I say.

For the 1st. 'tis an honourable Choice, to hazard Purse or Person, Life and all, for the Truth-sake: and in this the Author is loath to expose any with him: and he has not launc'd out, I hope, past the Lines of Modesty and Truth.

This is not a Witwess Saleable, so much as a free Dedication to the now dispersed: as for the Charge, if Brethren be ingrateful for it, it is but the loss of what is laboured hard for, and the loss of others in like publick Service, and very like the Age we live in.

If

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If I am ask't, who called to this Apology? I answer, God and the Truth, and a wise King, Prov. 31. 8. 9. That twice bids, Open the mouth for the Dumb, the Sons of destruction, Poor & Needy. This Plea becomes Kings to make for the Opprest, as Theodoric in Cassiod. that ought, Non tam armis, quam judiciis, fieri clariores. That they should not be more famous by Arms than Judgments. Truth has (as one says of the Rubie) two rare Properties : it is found not in the day, but (by its lustre) in the Night ; and that is such, that whatever aray covers it, it shines through all. Truth shines best in the dark, and under the blackest Garb or Odium men can cloath it with. It is to be bought and valued above Rubies : and if none call to, or accept a Witness to it ; yet 'tis reward and comfort sufficient, to appeal to Christ that owns it, and will all its Lovers.

If any say, But all's about a Controversy? I yield, true, but it is a just Cause, a long depending Plea; and 'tis the Controversy of Zion, and for purity of Worship, and to get & keep out Roman Rites, and humane Ornature, that do alter its nature, by Additions, and Traditionis. Admit the Serpents Head, the Body easily winds in after : the Difference is but gradual (not specific) 'twixt Romes Rites, and Home-Rites, the Plea of the Church-Authority, and Headship the same : 'tis Treason to steal, or alienate a Gemm, or so rich a Rubie) as Christ's Supremacy is. Not to plead this, is to desert Christ's Cause, and Truth, and lay our own Profession, Assemblies, and Countreys, open to a gaping Dragon.

Now

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Now if any say, this Plea is too late, the People you plead for, are gone, all the Flocks scatter'd. I answer, to any so insulting, and say as Paul, to us all, Are they broken off—Boast not, μή κατακυ-
χῶ, Ne cervicem jactare, instar equi. Strut not with Necks up as proud Horses, Rom. 11. 18. 21. Be not high minded against the Branches (lopt with terrour) you have the same Rod in steep for you, and may come to taste what you have gathered for us (the Out-works took) your Fort next is beat down, you send us in a Storm away, you'll feel the brunt, or else be beat back to Rome; and yet all are not gone; God still reserves a Remnant, and some Flocks are fed still in the Woods.

But for you Mourners, I add two words.

1. A Concession, possibly, by God's Sufferance, you poor of the Flock may prove a Flock of slaughter, and your Possessors may slay you, and hold themselves guiltless; nay, be enrich't by it, Zach 11. 4, 5, 9, 11. But will God hold them so? The Jews sold Christ for Barrabas, and chose Cæsar; and that Roman Cæsar they gloried in, God gave them up to; their Curse should give us Caution: besides for this, how were they (after that) unchurch't.

Scatterings are finishing, filling up, and completing Dispensations, as Dan. 12. 7. in them men fill up their Sin, and God fills up the measure of their Enemies Fury, and his own; & after that he seals up the Vision. There is a, Ne plus ultra: Thus far, no further, that God ever sets to boundless, willful Rage: once God is said to fear, as in this Book I note, Deut. 32. 26. and it is of this

To the Reader:

vent it, punish the Doers, and collect us again.

2. A comfortable Gathering follows, for little Ones, as Zac. 13. 7. Little in Number, Estate, Esteem, or Stature: the Vision being sealed up: now follows the anointing of the most Holy [to his Kingdom] Dan. 9. 24.

This gathering is from all four Winds, Mark. 13. 27. as that Voice was from the four horns of the Golden Altar (of Incense) before God, typing the Incense of Prayer, ascending by Christs Intercession, pulling on the second Woe, in the Turks Inroad; which though terrible at first, pulls Wrath down in answer to Prayer; which some deem now acting over again, (or to be acted under the sixth Vial: Compare Rev. 9. 13. with ch. 16. 12. which (if we are so far on of the Vials, makes Dr. Th. G's. notion (on the Rev. p. 190. 1st. Part) more comfortable and wellcome to all the Godly. For the Jews Call, with the Rise of the Witnesses, as they need not, so they'll have no ordinary means, or preparations to them, no previous appearances of them, but be as a Nation born on a day: so that Faith needs not be put off, the things may come long ere we are aware to expect them. For the Heads of the Book, the Form and Method, the Authors cited, the close Passages and Rebukes hinted, the Scope and Aim, with the modest reserve of the Authors Name, are all left to the Readers Candor, in judging of the whole. I conclude with a word of Advice, to the poor of the Flock scattered,

1. Lament the Sins that procure it, and that provoke the great Shepherd, not only to set on dogs,

To the Reader.

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solugg, but Wolves to tear the Flocks ; nay, Bears to grab up the Vine-Roots.

2. If days of Prayer together be denyed you, (for Places grow scarce, and Houses are shy :) let two or three apart joyn hands, lift up to God : one Jacob, Elijah, one Basil, Saba, Luther, Larmouth, may, by right wrestling, obtain : and that's a famous Congregation, where God is, (a Bethel) and as fearful to the Adversaries.

3. As you may not scatter without a Force, so being forc't, submit (not to the Wickedness of Men so much, as) to the wise Will of God : so David did, 2 Sam. 15. 25. Carry back the Ark, if so and so — If not, here I am.

If Absalom's ambition for the Succession, put him to a Retreat from the Ark, his own Submission to God, restores the Exile. God's End was now attained without the means. Absalom's ambition, and Shimei's Curse, humbled David. So may our Exile more than ten Sermons.

4. Let a Spirit of Unity (among your selves) & pity to your Brethren act you : if any return Babel-wards, and get your Connivance, for their Reputation. Now is the Law of your Nazaritisme broken ; so the Bands of Brotherhood break, after those of Beauty (gone before.) Where's now your Being ? also pity those that gladly would preach, or hear, but are not admitted, through Fear.

5. If God give you a little Sanctuary, yet keep up Love and Longings for the Lord, and Allar-appearances, Psal. 42. 2, 43, 3, 63, 2. O long for that second Gospel-Tempel's Opening, that will show us better things, Rev. 11. 19, 15, 8. That Hell nor Earth shall never shut more. Now for this, Christ prepare us, and in his own Time bring us to it. Amen- V A L E.



*A Discourse on Divine Worship;
how Sacred it is, and how Free
it should be from Violation and Vio-
lence.*

On 1 Sam. 7. 9, 10.

As Samuel offered the sucking Lamb, the Philistines drew nigh to Battle.

Hylarion being at Prayer, to avoid distraction, charged the Devil then, to forbear assaults : but he being still a resister, (as are his Imps) of all good ; caused , a skrieking, bleating and roaring noise, with clashing of Armed men; yet still (as Jerom in his Life sayes) *Orare persistit, donec cessaret tumultus*. He held on prayer till the tumult ceased. When pious souls do *rem divinam agere*, worship God ; now (or never) is Satans season to alarm them with armed disturbers of the King of Heavens peace, partly to imploy his Instruments, and partly to distract and terrify the devout souls of God's Supplyants. Thus Satan did resist *Joshua,*
Zach,

Zach. 3. 1, 2. being an utter enemy to, and perturber of the best, in the service of God (in the very act) tho a peaceable Devil to others. So were the *Philistines* now to *Samuel*, but yet in Gods work, nor men, nor Devills should give Gods servants any Amazement. Since both his Presence is with them to cheer them, and his Power sufficient to guard them, as here he did *Samuel*. Two sad evils now befell Gods people : One was the Captivity of the Ark (the Symbol of Gods presence) to *Dagon* a stumpgod of the *Philistines* : The other, the Insulting and rage of these that now thought God Almighty was captive, and he and his now (being all disarmed) must truckle, and bow in the Temple of a false God. In like manner anent those two, They had now a double Mercy, the one a lamenting after the Lord of that Ark (lost, for seven Months) neglected far longer, *vers.* 2. The other was Reformation at *Samuels* word : (the visible Marke of true Repentance) *Vers.* 3, 4. Partly Negative, putting away *Baal* and *Ashtaroath* (He Gods and She) partly positive serving the Lord only, *Vers.* 4. And Because as *Dr. Arrowsmith* on the Text, says a Parliment was needfull : *Samuel* convenes all *Israel*, at *Mizpeh.* *Vers.* 6. to draw water (Godly sorrow) before the Lord : Fast for their sin. Now what follows of note, lyes in a third respect. 1. As to the *Philistines*, who hearing of the meeting there, in stead of Repentance for affronting Gods Ark, and

and Humiliation for the wrath inflicted (urged by their own *Priests*, *Chap. 6. 6.*) Add Mischief to malice. Tho they had small cause to brag in Triumph of the former Victory, yet the Lords muster up all their Malice and Might and randevouz the Militia to Militate on a People, at Prayers and Teares. *Vers. 7.*

The *second* Respects Gods *Israel*, that fearing the fury of now rampant *Amorits*, pray *Samuel* not to be silent, or cease to Pray and Cry to God to save them, *Vers. 8.* Good Prophets in straits, are needful, and (oft alone) may rout an Army, by Prayers, tho not duly prized.

The *third* respects *Samuel*; they had lost life and courage ; if *Samuel* pray not all is gone ; Oppression sunk them, Prayer and the Lambs offering buys them up again. To *Samuel* it belongs to pray ; but that is not sufficient a sucking Lamb is also to attone their guilt : all our Prayers (nay Teares) quench not Wrath, without that pure Lamb of God to take away sin

So that three things are next observable.

- 1. *Israel's* Peril.
- 2. The Lambs Propitiation.
- 3. The Lords Protection.

The first season the *Philistines* took at the time of sacrifice (Morning, as I suppose) and then where denuded of weapons : had lost before 30000 in battle, *Chap. 4. 10*, Now Gods Altar is their best defence.

The second is the Medium of obtaining favor by a sucking ; the Law strictly did call for

a Lamb of a year, *Exod.* 29.38. and to come to the Tabernacle; but now the Ark and It were severed, and (if *Samuel* did it without a Priest, it was by a Prophetick Call, as *Elijah*) 1. *Kings.* 18.31. And the exigent of the season called for hast, God also indulging of the Offering, for mercys sake.

More particular notes are these.

First, Gods worship is often with worshipers (in the act) greatly exposed and distressed.

Second, To propugne worship divine, is both fearful and fatal guilt to man.

Third, God is protection in acts of pure Devotion; or God defends devout Adorers.

Now tho I eye the last, yet, in order to it I cursorily touch the two first.

That nothing is more solmn to a pure and thinking soul than divine worship, any pyous mind will readily grant: and yet, through the Wrath of God and fury of Man, nothing more exposed in all the parts and apurtinances of it; it was so here; Tyrants (say our Annotators) do not like Gods peoples Assemblies, and with them Doctor *Mayer* and *Lyra* agree, being under tribute, they were forbid (to prevent rebellion) at all to Assemble: and so they came up tho to there destruction. For be it supposed or real, the *Philistines* knew a meeting to pray, repent, reform, was as pleasing to God as fatal to them.

Abulensis, says, *their generalia comitia indicta fuere.* Dr. *Arrowf.* in *Loc.*

And

And hence the old (and yet depending) strife
 twixt *Cain* and *Abel*, as *Gen.* 4. 4, 5. One
 acts in devotion well-pleasingly; the other any
 how, and his works being not *bonum, bene*,
 good, well done, he lowers at God; and so kills
Abel by club-law. *1. Joh.* 3. 12. This enmi-
 ty (sayes Bishop *Hall*) “is of God; yet *Cains*
 ‘ vice and murder of the Devil; all wrath is of
 ‘ one Author, to which to yeild, is to give place
 ‘ to the Devil. *Eph.* 4. 27. the occasion is
 ‘ from Gods accepting *Abel*; Envy is the corro-
 ‘ sive of ill minds; he snarls that God and *Abel*
 ‘ are so good, it is an old but happy danger to be
 ‘ holy, that sin Envy, is ever bloody in Act or
 ‘ Intent, so early Martydome was in the World,
 ‘ *Abel* dyes for pure Religion, so is made a Sacri-
 ‘ fice; so he. Hence is this quarrel, they could
 get no meeting at *Mizpeh*, but the evil eye of
 some Informes the Lords; and out do they go
 Armed, to *Hector* the Lord of Hosts; the Ark
 had frightened them, and yet they will persue it in
 cold blood; it slew them at home, yet they per-
 sue it abroad; they are forced to remit the Ark
 and yet now allow not the good use of it. In all
 ages the purest souls and services were stil most
 liable to Hostility. *Ismael* mocks the promised
 Seed; *Joseph* is a dreamer, the Archers shot at
 him *Pharaoh* calles it idle to crave freely to serve
 God, *Exod.* 5. 8. the Archers of *Jabin* made
 a noise even in places of drawing waters, as
Judges, 5. 11. (be it natural or religious Wa-
 ter) *Ariel* may be distressed *Isaiah.* 29. 1. And

Gods City besieged, yea Christ himself preaching is assaulted. *Joh.* 7. 32, 45. And again in the Garden with Bands, Swords and Staves, the stone on the Sepulchre watcht to prevent Resurrection or stealth, *Mat.* 27. 64. Satan oft Resisteth Paul. The Witnesses, *Rev.* 11. 5. 9. must lye dead as such (*i. e.*) Naturally or Politically so; and in a sort they may be so in spirit too. Thus sacred things are exposed.

This may come to pass three wayes; either by the neglect of them on whom it is incumbent, Or the profane abuse of the male administration; or else by the open opposers of it; expressed so; Some, as *Saul* doing it avowedly, others under some pretended odium, by which they eclipse and slander it. The last I intend the rest I gently passe.

As for the neglect of so sacred a thing (if total) it argues grosse Ignorance or Atheistical contempt, or *Scepticisme*, no Worship no Diety; so it produces a great Oblivion of Gods name, often so complained of, as *Isai.* 65. 11. *Jer.* 23. 27. 28. Of this *Israel* in *Sauls* time (I doubt by his meanes) was guilty; the Ark of God was obsolete then; they Inquired not at it, *1. Chron.* 13. 3. in *Sauls* Reing; yet in *1. Sam.* 14. 19. *Saul* attempted it, for he bids *Ahiah* bring the Ark; but after bids him forbear, so did scarce ask, or staid not for answer; and once forced himself to offer, but staid not for *Samuel*; and in *vers.* 37. 41. he did ask again but did it amiss, and so God answered not

to his wrath and hast: whether the neglect flowed from *Saul* that minded War more then Worship, or from the Peoples sloth, that are still apt to dance or sleep to the Courts Pipe. *Regis ad exemplum*, This was the omission all *Sauls* and Part of *Dauids* Reign forty six years.

Now this exposes Divine worship and all sacred things to contempt, and Oblivion. Omissions are still-born sins, yet do cry and pull down Breaches, as in *Uzabs* case, 1 *Chr.* 15. 2, 13. and God beares not well to see Duty neglected or done amiss: That exposes the Worship, this provokes.

Secondly, Pure Worship is exposed by corrupt or male Administrations: that antiquates it by disuse: This alienates God from it by abuse of both the Object, and Institution; that makes it nothing, this another thing; that Subjects it to Mans will (do or not do) this to Gods Wrath for our mis-doing. Now Gods Judgments are changed, Laws violate, and so Ordinances and Covenants broke; *Isai.* 24. 5. To mis the Object, the Order, Way and manner of Adoration, is to defile and vitiate the thing, break *Second* and *Third* Command; and make it all vain. It is done by Addition or Detraction. by Innovation or Invasion upon it; of this Kings, Priests and others have been guilty in Scripture time, and since.

1. Kings have intruded on Gods Altar, & layd by their Scepter for the Censer. *Uziah* being strong and his heart up-lift to his fall, the sight

of the brazen Altar suffices not, he'll attempt the golden to offer incense, 2 *Chr.* 26. 16, 19. The Act was good, but the Agent bad, and not consecrated for it; the Priests (tho but Subjects) were both above and against the King in that, it was the persons Arrogancy; not the Power, but the vitious pride that *Azariah* and those eighty valiant Preists, bravely withstood. Nay one sayes the City was poluted and robbed of prophesie because they detrued him not. *Josephus* adds, then was an Earthquake; and the Temple was rent, a beam of Light so flashed on his face, that the Leprosie presently fell on him; he that went open-faced to the Altar, that without the gold-plate of *Holiness*, the very Priest durst not do, is smote with a shamefull Plague, and so secluded for ever from men; for that so daring an approach to God, unduely. Thus the Worship of God was exposed to Violence; he that by place ought to defend it, is a profane Intruder, forfeits Crown and Scepter, to use the Censer; by incense inflames wrath; sets his will above Gods; deems his person under as high and sacred an Unction, as High Priest; as Bishop *Hall* sayes, *His sovereignty is too high to be checked by a subject: and as he speaks, God smites, it is a foolish and bold misprision, to think that being great on earth, we may be bold with heaven; when Gods messengers counsel, intreat, and threaten in vain, it is time for God to show immediate judgments; wilful offenders must look for nothing but fearful revenge; affecting the Alter, lost him*

him his Throne; So he. Let that *Pontifex maximus* of Rome see and tremble, and all his successors that so invade Gods Alter, not to offer but sit in the side of the Congregation to hinder them that would serve and ought: know ye the scab is in its frontles front, the right eye is darkened and the crys of the Alter defiled with blood and violence, are gone up before the Lord God of *Zaboth*.

But of all the daring expofals of Worship to injury, and alteration, no Prince passed *Jeroboam*, that is therefore so oft said to make *Israel* sin: for coming in smooth and by pretence of divine unction, upon *Rehoboams* tyranny and *Israels* revolt, he layes the bottom of his Throne upon the spring of Idolatry, and as slyly makes the insinuation plausible to *Israels* case. He pleads thus: *If they return to God, they cannot long be mine, I must divert them from Jerusalem, or I shall not live, and reigne: I may change (tho not inhibit) Religion. They* (saies Hall) *shall have the same God; with formality, to ease them, I'll humour them, (as Aaron) with two Calves of Gold, and now 'tis no Calves, no King, he must needs know Idolatry rent ten parts off to him, and yet will use profane policies to promote his Kingdom by it. He knew Images were forbid, and rival Altars to Gods, at the Temple: yet dares to innovate for settlement of his Throne. And what follows, see H. Answorth, his Plea, and now he makes bold*

bold with Gods Law, *No sooner the Calves are up, but ten Tribes are down on their Knees: the vulgar soon are carry'd to the Religion of Authority*, (as the Vane veirs about, under the Crown) now Altars, Temples, Services, Priests, Feasts, all are new: *Egypt* is brought to *Bethel*, Calves fixt for Gods, and Bruits adore them: Beggars made Priests to both, new holy-day-Feasts are prescrib'd, not out of the Law, but the device of his Heart; and on the tother hand, the division of ten Tribes ratified, the way bored for *Omri's* Statutes, all the Devout discouraged, the best Priests and Levites ejected (and so dead in Law) that had any devotion for God's Temple; Instituted things antiquitated, and also Antiquity urged for a rule of Worship, and the snares of malicious Priests laid, and Malitia Troops set on *Tabor* and *Mispeh* (by consent) to Rob and Kill, as *Hosea* 5. 1, 10, 11, 6. 8, 9. and hinders the Upright in going to worship a great Type; and a fatal caution to later times, that have by Papal Tyranny, and her Sister Idolatry not done so, but worse, that now 'tis come to it, the Scepter and the Censer (as two Pitchers) so clash, that one surely must crack, man's Crown, or Christ's Mitre.

2. Now are Priests, and that Tribe of inferiour Levites, less guilty of prophaning God's Altar, and so exposing it to Injury and Violation? For to instance in a few (and some the best) If *Aaron* himself (that Saint of the Lord)

Lord) was so soon wheedled by the rude Rabble; as in *Exod.* 32. 1. 5. to invoke *Jehovah* in, and by a golden Calf; so like to *Egypt*, cross to that Law, *Moses* now was gone for, basely unfit to represent God: no wonder others of less sight and sanctity, prevaricate in like kind, but it cost them Blood, three Thousand; him reproof; it, stamping to powder; *Moses* grief; the Tabernacle a remove; and a Tang or Spice of that Calf in all Successions. That Injury may the high Arch-Priests do to the Lord's Name, if in sacred things they instead of God's will, consult and act their own, or others.

But herein *Nadab* and *Abihu* were tardy and stumbled at the threshold; for no sooner was the Worship fixt, and God's Fire illap't (to teach them what Sacrifice pleased) but they Err at first in using common for that sacred Fire, *Levit.* 9. ult. 10, 1, 2. Offering to impose on God their Wills, for his Word; and, as if it were a good plea to say, *Where is it forbid?* whilst he had not so commanded, (ver. 1.) and to show how fatal 'tis to ignore a rule in Worship, God blasts them both with strange Fire too: *Hall calls it, a careless Presumption to serve God with common Flame, as if he might not chuse the Forms of his own appointment, when we bring Zeal without Knowledge, Carnal Affections, Misconceits for Faith, devices of our will Worships, and superstitious Devotions to God; that is strange Fire*
he

he hates, both Altar, Fire, Priest and Offering : So fatal 'tis to decline God's Institutions, he oft revenges our doing what is not required. And so struck some now, to warn all after.

Uzzah's sinful contact of the bare Ark might seem less criminal or venial, but by the fatal sudden death, seems of as deep a Dye; and dye he did for it, in 2 *Sam.* 6. 7. and that just for his Errour: *Vers.* 7. But see the Rashness and Presumption of the whole matter, the Ark and he both are out of their place, *uno errore posito ponuntur mille*; it should have been born on the Priest's Shoulders, by Law, 1 *Chron.* 15. 13. and he placed a bearer of the meaner Utensils; so *David* after recognized to the Priests; So the omission in the first led on to presumption in that touch at last, and both usher on death on one *Uzzah*, but as a stroke on them all, to caution us (in them) all, not to temerate sacred Mysteries, least we expose that Act to wrath, by which we seek favour, and the Agent to death; or the Ark to privacy, which is no small injury to Worship.

The two Sons of *Ely* (and he relatively) were not a little guilty of Injury to the Lord's offerings, & that many wayes: personally, they had scandalous Vices, were Sons of *Belial*, knew not God, 1 *Sam.* 2. 12. minded their Bellies, and pleasing their Pallates, not at all to pacify God, made surrogates of their Servants with a tridentine Hook (*i. e.*) Hunger, Rapine, Force, to strike in the Pot, and gormandize

mandize all they got. So all that came to offer were served, and the Gut must be served e're God too; so that the People were squeezed by it, and content to put in their Mouthes, to avoid force (as is said, *Micah 3. 5.*) *vers.* 13.—16. So that hence the Offerings (so great was their Sins before the Lord) was even abhorred of men, *vers.* 17. which was unavoidable, though not commendable, for sacred Offerings, while they answered the end, nothing more acceptable, but if corrupted by Male-administrators, (as these two were, the Sons of *Ely*) who can expect clear Water through polluted and poysoned Conduits? Their Lives belyed their Lips, like the Priests of degenerate times, that taught the way to Heaven, went to Hell, were directers to others in Rights, but still neglecters of themselves in Substantials; thought it good to say, *Do as I say, not as I do.* When alas! the vulgar (as *Seneca* observed) *plus vivitur exemplis quam prescriptis*; Thus the worship was violated and people naseated, yea, the Women viciated (at the Door openly) and the Ark of God at last, his strength and glory given to the *Philistines*, and that (for about forty six Years) so dissettled it, and all regular or instituted Worship, that till the Ark is on *Zion*, no old Tent is fit to lodge it; it will sooner retire in a private House, that is an injury to God's publick Ordinances.

One way more I instance (in that both *Abaz*
the

the King, and *Uriah* the Priest are joynt-sharers) injurious to Worship, and that is in *2 Chron.* 28. 23. on to the 25th Verse. The King by his Wars and Travels abroad (as oft our Gentry do travelling to *Rome*) brings new, but false Gods home to him, sends a Pattern of a gaudy Altar, seen at *Damascus*, to *Uriah* the Priest, the King's command sinfully imposes; the Priest not like *Azariah*, his valiant Predecessour, that withstood *Uziah* (*ch.* 26. 19.—) nor like to himself, once a faithful Witness, *Isa.* 8. 2.) but as a vile Apostate) more sinfully obeys a mandate implied, in a pattern sent of a new-fashioned Altar, and he makes it ready, so complies with a double Imposition of *Ahaz*.

1. Innovoting a forreign Form, an Altar from abroad, on which himself first offers.

2. Antiquating the Lord's brazen Altar (in a corner) as Obsolete, *2 Kings* 16. 12, 15, 16. a Sin aggravated, first by the time in his distress, when he most needed God's help to save.

Secondly, By the sense God put on it, *2 Chron.* 28. 23. he calls it a sacrificing to the Gods of *Damascus*, that yet help't him not at all; so is branded as that *Ahaz*, and it, grew also to other Injuries (of which afterward) in secluding of Worshippers, so aggravating the guilt by higher acts of Violence. Oh! for a man in straitness to sin more! beaten and slighted abroad, to serve the Gods that distress him;

him ; to induce a Devotion that devours his Treasures, to help a King that plotted his, and his Subjects ruin, is at the same time to make the People naked, and himself to put on both Obcæcation and Induration of heart ; this provoked God to bring *Judah* low, *vers. 19.* nor does any thing lore our Sails more than to deprave and injure Gods worship ; so God's worship is often exposed.

Now I conclude this kind of Injury to God's Institutions by *Pellican's Allegory*, (cited by *Mayr. in loc.*) pag. 256. *That by Urijah's strange Altar, says, Such vile Ministers (to please wicked Princes) that do bring on the Church strange Doctrines and Rites of Worship, do act over again this base Temporizer, set aside the Lord's Altar on the North, and place instead of it one to the Devil ; so God's Word is put on the left Hand (so is the North) and humane Inventions drawn from the Gentiles preferred to it.* And he after cites *Theodore*. That enumerates six Heads of *Abaz* guilt, to caution Kings not to sin like him, that was so plagued by the *Edomites*, whose Gods he served.

The third way of exposing God's Service, is by direct and open acts of Hostility ; so men proceed from ill to worse, not only neglect and prophane it, but resist and propugue it, and the Upright observers of it, with all the Mediums and Seasons of it. As the Integrity of a true Worshipper is best seen, so the Enmity of a Maligner, both of the Act and Agent, most appears in its being exposed

to Violence. As the Wicked are haters of God, his knowledge, will and wayes, so of his Service, and the purer, the more its malign'd: So are they of all that love or keep them, and so God's worship is violented

1. When places and things are prophaned.
2. When Persons are prohibited.
3. Practices are projected against it.

1st, Places of Assembly being haunted, is injurious exposal of sacred Worship. *Saul* hunted *David* as a Patridge, 1 *Sam.* 26. 20. *Doeg*, one of *Nimrod's* Curs, Informer, (as the word is) sets him, but barks too soon, and mist him, 1 *Sam.* 22. 9. And so oft they do, but he suckt much of the Priests Blood, by that, *Vers.* 19, 2. and so ruined *Nob* (a City of refuge) & all for giving *David* *Goliath's* Sword, atchieved in the Field by him, and used (not against *Saul*, but) purely; *se defendo*: But the cause was, *Doeg* was an *Edomite*, in office. *Saul* bids the *Ziphites* spye his haunt (or Foot-print) so Hunters of the Game do all the places or forms they sit or shelter in. A *Nimrod* (though not ever out) never wants pernicious Curs and Beagles, to set or start the Game; no place escapes him. *They hunt every man his Brother in a Net*, said the Prophet, *Mica.* 7. 2. and catch Souls, *Ezek.* 13. 20. Dig through Houses, and better the place is, the more battered by force; and better the work, more it is resisted: Thus the *Philistims* fall on (armed) as *Samuel* is offering the

the sucking Lamb; so did the old *Cananitish* Archers by *Israel* in the places of drawing Waters, as *Judges* 5. 11. (i. e.) Natural or Religious. Thus the *Babylonians* slew the Young men in the House of their Sanctuary, *2 Chron.* 36. 17. in the place of shelter, where Horns of the Altar were thought to be Inviolable, that the *Heathen* blusht to invade them. Yea, *Alaricus* the *Goth*, after two Years siege, and taking *Rome*, spared such as fled to the places of sacred Worship: *Titus* would fain have spared the Temple in Flames: *Psalms* and *Prophets* are full of this kind of Complaints, *Psal.* 74. 3, 4, 5, 7, 8. to instance in two; 1st, *Synagogues*: And 2dly, *Sabbaths* are obnoxious, both to the force and fury of Assailants.

1. *Synagogues*, *Temples*, and all places; (consecrate or no) this of the Temple was so, the others not, being only *Oratories*, as that, *Acts* 16. 13. of which in *Jury* were two or three Hundred, and in *Cities* elsewhere, more; and of both the complaint is, *Vers.* 2. 4. 19. do name the Congregation; that now was scattered; *Vers.* 7. its called, *The dwelling place of God's Name*; *Vers.* 1. *God's Pasture Sheep*. He complains of three things:

1. That *Zion*, Gods dwelling, wanted its first and best Inhabitant, he gone, or driven out and disposed. And,

2. Who was come in? *Heathen-Enemies*, (i. e.) *Israelites* as bad, (as *Saul* is stiled) *Cush* (the *Ethiope*) the *Benjamite*, *Psal.* 7. (title.)

title.) And what did they? Tore all down, *Vers. 5. 6.* the carved work, with Axes and Hammers: Were Tongues mute before the Oracle? No! they roared in the Congregation as Bulls of *Bashan*, as Bears or Lyons. Lay hold on him, as *Jeroboam*, 1 King. 13. 4. or as that Captain; Come down, 2 King. 1. 9, 11. in the King's Name quickly. So the Ark must tumble under *Dagon*

3. That the Sanctuary had Fire cast in it, *Vers. 7.* and all the Synagogues of God were burnt in the Land, *Vers. 8.* not only material Fire, as the Temple was burnt by *Nebuchadnezzar*, and after by *Titus*, but Metaphorical too; Indignation from God, and Divisions intestine, that usually are the two fatal ominous signs of Desolations, and Sanctuary Desolations are the sadest, as *Levit. 26. 31.* The effect of all which was (in the 4th *Verse*) by a Spirit of Prophecy, to point out what the *Roman* Conquerors (long after) did like *Antiochus* set up a Swines Picture, ore the Gates of the Temple; *Rome's* Arms, and *Jupiter Olympius* on the Altar, as signs of Conquest; Civil Triumphs are sad over Cities, over Religion far more; not to have a place for sacred use left: The scattering the solemn Meeting is a reproach to the best, a loss to all. Mr. *Trap* here notes on *Vers. 7.* That 'twas the course the *Guys* took against publick Meetings of the *Protestants* in *France*, as at *Lions* (called *Paradise*) they burnt all. *Hoc etiam apud*

apud Ethnicos horrendum erat: Destroyers of Temples usually came to some fearful end, by Thunder, &c. The like Complaint is uttered, and more, *Psal. 79. Vers. 1, 2.—Thy holy Temple is defiled, spoiled, sackt, trod down, and Jacob devoured, Vers. 7. His dwelling place (his Ovil) the seat of his gathering (to feed and rest) wasted; in Psalm 83. Vers. 2, 4, 5, 12.* both the Practice, and the Persons grieved are pointed out; the Practice was a Plot against God, hid ones; nay, the Houses of God (not one Temple alone) were to be seized, *Possidebant Papiſtae, possident Rapiſtae*, and for the parity of the Sin, the parity of *Wo* is imprecated (*Vers. 11.*)

4. Old Tyrants are named, in the Names their Natures cyphered; *Oreb*, a Crow, ever black, and a Flesh-eater: *Zeeb*, a Wolf, ever a Sheep-biter: *Zebah*, a Cut-throat, a right *Bonner*: *Zalmuna*, a Shadow-denyer, that yields no shade, but like the Bramble, to pull off the Fleece. Now when Places are prophaned, Synagogues interdicted by Law, Assemblies prevented, assaulted, detrued, kept out by force of Arms, hunted by *Dog's* and *Judas's*, scattered into Woods, Fields and Holes; convicted by mercinary *Sychophants* and *Varlets*, branded with Riots, Schisms, Sedition, Rebellion, (and what not) all for, and in the Law and Matters of God, (as *Dan. 6. 5.*) now (in the worst sense) is Worship divine exposed to humane Injury and Wrath.

2dly, When Persons are prohibited, stopt in going to, or passing from Worship, Prophets and men of God prescribed, and interdicted from such and such Places, Cities and Towns corporate, not to be, live or come to stay there, on Peril, &c. Or Assemblies terrified, secluded and scattered, or limited to four or five only, that so no Seals or Censures may be. The first sort of Injury is instanced in that Trencher-Chaplain, *Amaziah*, the Priest of *Bethel*, his first accusing the Prophet *Amos* for Words, *Amos* 7. 8, 9. *Amos* has said, when the Lord said it, (he only reported the words) *I will arise against the House*, (not Person) *of Jeroboam with the Sword*; making it *Amos's* (not God's) rising up; this was the Conspiracy pretended, *Vers.* 10. Court-Pride and Priests Envy, for Idols had swelled them so big, that the Land could not (because they would not) bear a poor Herdsman words; perhaps the King was wiser than to act on so slight a Pickthank's accusation, we read not that he persecuted him, yet thus his Ears are abused, if Malice in a Priest may be heard, a Prophet is soon made guilty, and then who is innocent? But the design is Ejectionment (his exile) *Amos* must flee, go into *Judah*, *Vers.* 12. Yes! that is fittest for Noncon's; *Bethel's* the King's Chapel, there I am Chaplin (in Ordinary) there come no such poor, rude, illiterate Rusticks undergraduates; you drain our Hearers, but refuse

to conform to Royal Placits. So *Elijahs* called Troubler, *Jeremiah* is Seditious; Christ against *Cesar*; *Paul* Factious; *Luther* Tuba, *Rebellious*; *Calvin* A Trumpet of a Devil, *Protestants*, and *Contra-* *Rebellion.*
remonstrates and *Anabaptists*, Antimagistratical, &c. All prohibited the places, once possess: As *Rolock* said, *Go to this, or any place, but not to Edenburgh*; then *Wo* (said he) to *Edenburgh*.

The fruit of such Inhibitions to the *Amaziah's* of our days, may easily be fore-seen in *Amos 7. Vers. 16, 17. True Prophecy* (says one) *Dum devitatur Impletur, Its insolent [in solem meire, to Piss at the Sun.]* More was added by *Jeremiah*, of those threats burnt, (not detracted) *Fer. 36. ult. Amos* (some say) by *Amaziah*, first was scourged, but after wounded by *Uzziah*; yet in the issue, as 'tis Folly in any to extinguish that light that shews how to evie the Pit, so 'tis fatal to abuse Embassadours, especially if of Peace, and from God, as is seen by *Hanun's* hard usage of *David's* Messengers of Love, and what it did cost; see *2 Sam. 10. 14. 19.* what yet it has cost; see *Mat. 23. 7. Jerusalem* (or *London*) what is yet behind the Curtain of a Plot, may be Lamentation, Mourning and *Wo*, *Ezek. 2. 10.* or that flying Roul, *Zach. 5. 2.*

How fully and aptly the Scripture instances the Injuries of this sort, and what a malignant Influence it has to the debasement of the true advancement of false Worship, and also what

a connexion and influx it often obtains in Secular Affairs, half an Eye may see: In *Micah* 2. 6. A prohibition of Prophecy is given out (by them that had power, *Vers.* 1. in their Hands) to prevent taking shame; and Light will shame Guilt (*Vers.* 7.) The Query is asked, *Is the Spirit of the Lord straightned?* (i. e.) Shall man dare? or is it possible to streighten God's Spirit? Can the blow of a Hammer, the heat of Fire, the force of the Wind, the course of the Tide, or the light of the Sun be prevented? And can the Spirit of the Lord, that blows where it lists, be shut up? Are these God's doings? No, they are mens. To cause Vision fail, is to make People perish, *Prov.* 29. 18. In old *Ely's* day the Word was precious: Why! no open Vision, as 1 *Sam.* 3. 1. or rare, (seldom heard) *Ely* too old, could not see *Samuel* too young as yet. *Ely's* two Sons scandalous, and would not; So what follows? *Ark* and *Shilo* both lost: That prohibition in *Isa.* 30. 10, 11. do but see what a breach it brought in the Wall of their outward safty and civil defence: This see fully, 2 *Chron.* 15. 3. when long without true God, Priest or Law: Now they have (what some desire.) What's next? Why, now there is no Peace in the State (*Vers.* 5.) God vexes them with all Adversity; if Priests neglect duty. By Prophets God used of Old to repair his Altar and revive his Work; so did *Elijah*, a Restorer; so *Samuel*, here; so

Haggai

Haggai and *Zachariah* did, set up an Altar, though without, (*sub dio*) so 'tis *Ezra* 3. 3. though fear was upon them at that time, and the Temple (*Vers*. 6.) was not yet founded, Now Worship suffers when Preachers suffer, are cited and spited, abused and abandoned, exauctorated and exiled, prescribed and prohibited, deprived of Office, and divested of Bread. *Jeroboam* sent going all the *Priests* and *Levites* (save Compliers) in all the ten Tribes, as *2 Chron.* 11. 14, 15. Thus *Rehoboam* is strengthened by it; things in *Judah* now went well; *Jeroboam* is weakened, now Judgment was towards *Isarel*, *Hos.* 5. 1. Because they were Snares on *Mispeh*, Nets on *Tabor* to them that kept to God's pure Worship at *Jerusalem*; (*His Rites were as Snares and Nets*, says one) *Ritibus suis, sicut retibus & laqueis*. Some say the *Priests* turned Robbers, (as High-way-men) went Snips for the Spoils, as *Chron.* 6. 8, 9. And *Gilead* (the good *Levites* being cast out) was as a Pin-fold, or a common Slaughter-house (as once *London* was to *Bonner*, that common Cut-throat) to Gods Sheep; there is no escaping them; and so Teachers turned Tyrants, Pastors Impostors, and that over their Brethren; yea, in *Gilead*, that was (as now *London* is) a City of refuge to all, and to the *Priests*: *Jeroboam* askt the *Jewish* Doctors the meaning of it, who answered that at *Pascha*, and *Pentecost* the People were way-laid, going to the Temple, by

the Priests, spoiled or slain, usually them two (as Twins) are conate, imposing impious Priesthood with coercive Superstition, and a deposed suffering Ministry, and all by Princes default; and so are born two Twins more, Idolatry and Slavery, the rupture of all Bounds, *Hof. 5. 10* ~~11~~. all Banks of Defence, (Law or Cash) so in comes a Tide of beggary and misery from God, and men. King John said, *Postquam me, ac mea regna (pro dolor) Roma subjeci Ecclesie, nulla mihi prospera, omnia adversa venerunt*; After I subjected to the Roman Church, all went ill, &c. Now was the Barons Wars, loose Gospel, Law goes too; God knows which ever goes first, pulls the other after it; the City of God lost, that is *Zion*; now *Jerusalem* soon follows, bounds being removed by Princes, & *Religionis* & *Regionis simul*, & *officij*, & *beneficij*, If Gods Promises fail to be preached, a straw for mans Priviledge, the Glory being gone, our strength falls into the Enemies hands: If Worship is injured, the Crown and best Jewel in it is fallen; now Wo, *Lamen. 5. 16.* that we have sinned.

Thirdly, Worship may be injured by practises oppugnant to, or destructive thereof: that is either by forgoing of Laws, or Precepts or forming Plots and Projects, against it; and the free exercise of it, in any Land.

As Legislative power exerted for it, and for God in it, is a favour of a benigne aspect; and

and no common blessing to them that have it (be they natives or captives) so *Ezra*, 7. 23, 25, 27. and Kings were blest by it: and God for it to: so when humane Law, thwarts with divine; and instead of deriving from God, deviates from all reason, justice and divine Perscript; it degenerates and declines to a Throne of iniquity: and the Chair is no more *Moses's* but a Chair of pestilence: a curse to all under it and worse, to the sitter on at last; and both to be deprecated of all.

Now of that *first* kind of injury to holy Worship, are Princes, States, and Councils Legislative, most guilty: of the latter are they guilty, that manage and execute Power by virulent and violent Caballs, inferior Projectors, Officers and Informers. Of both these I touch a little.

First. When unjust decrees obtain against Piety and any part of it, or person at it. So *Pharaoh* lets the *Israelits* from going free to serve God: *Exod.* 5. 1. 2. 17. calls it idleness to talke of Sacrifice. Such *Omri's* Statutes, and *Ahabs* precepts were, *Mica*, 6. 16. thus unrighteous decrees are threatened *Isa.* 10. 1. with a woe for it it is a woful thing to prescribe [*Gravimina*] Greviances: (i. e.) to inhibit what is Gods command, or injoyn what is not, and against conscience too. Of this latter we read in *Dan.* 3. to 17. A golden Monster by decree is erected, all must bow or burn: musick is also consecrate, *vers.* 5. (Idolatry is a mer-
ry

ry liturgy) now is work for greedy Informers (*verse, 8.*) it was a decree (*verse, 10.*) but three scruple to comply : and the Accusers stretch worse then a ryot from it : make it a disregard and contempt, of the Royal Person nay a rebellion to his Placits, *Sicophants* raise his fury, and abuse his eares : to ruin his best servants. He frets and rages, as if on purpose *versf. 14.* the King is hot, as hot as the Furnace the three Innocents as calme, not anxious to answer, in *sacris non est consultandum* : they (*Ver. 16.*) like *John Careles* Martyers, go into the Fire in a two-fold Glory. *First.* A bold Resolution not to Worship : Civil duty they paid, kept Conscience-Worship to God only : O bold brave Souls ! A *Second* Glory is Faith. *Our God will deliver, but if not*—that brought them off and out at length : nought could greive them unless to be called out, into the worse company : now was not pure Worshipers forc't by Law, yet it tended to convince a King and that is much : (if to convert) it were more. Hear what *Coo* the Martyr said on it, in discourse with the Bishop of *Norwich*, being askt if he would not obey the King's Laws ? *Yes, said Roger Coo, as they agree with Gods Law* : Said the Bp. Agree with the Word or no, we are bound to obey, were the King an Infidel. Said *Coo*, *Had the three Children done so, Nebuchadnezzar had never confest the true God.* Said *Bernard* (to the Pope) *I obey (as a Child) in disobeying.* *Magis dijs obtemperandum*

dum est. Jeroboam, for all his unction, is called Ulsurper on Gods Law, (by Divines) and Intruder. Law against God, *quamvis ligat, quoad panam, non obligat conscientiam*: God gave them Statutes not good, *Ezek. 20. 25.* Polluted them in their own Gifts, yet is it a Sin to bring a corrupt gift: To do the Law of God and the Kings conjunct, is a happy Union and easie; but to obey (separate) is impossible: Either you must obey, as *Moses*, not fearing the Kings command, *Hebr. 11. 23, 27.* or his wrath, or else one must obey the King singly, and so make him an Idol, which exposes him to Gods just Jealousie; our self also to Blasphemy, to say, God gives any power against himself by divine Sanction.

Nor was that decree in *Dan. 6. 9. 12.* less cruel; for though it was irrational, very surreptitiously got, by clancular Malice, and but limited to thirty dayes, yet is holy *Daniel* ready to dye; not consult how to give a Go-by; does not abate the times; elaps the thirty dayes; shuts the Windows; or abscond Personal Devotion; but standing the brunt of the Penalty, by that breaks the Neck of a wicked Decree.

Nor in declining times, need Malice any more to make one a Prey, then *To depart from Evil, Isa. 59. 14.* (as of Old) *Caius Seijus bonus vir, sed Cristianus*; to Pray, and look to that Phanatick Temple,

Temple, (though dilapidate) was Daniels Vir-
 tue, yet by a Law, a Vice. So in after times,
 how did *Antiochus* prohibit Sacrifices, as *Cambises*
 also did: The *Roman Nero* (that dedi-
 cator of the first *Christian* Blood to Martyr-
 dom) issued this Edict, That if any confessed
 Christianity, he should straight be slain, as a
 Foe to mankind: And he was by Senate so ser-
 ved, voted an Enemy to mankind, and to dye
more majorum. *Ephesus* decreed also, That
 no sober man must live among'um. *Athens* banisht
 the best by *Ostracism*. *Iosephus* says, Afore
Jerusalem full, Piety was not a matter of Form
 only, but of Scorn. *Bede*, of the *Brittains*, (ere
 the *Saxons* came) said, they cast *Odium in Reli-*
gionis Professores, tanquam in Adversarios. They
 cast Hatred on pious Professors, as on Foes. The
 Council of *Constance* decrees *Apocrypha* to be
 equal to very Cannon of Scripture; so the
 vulgar Traditions: Hence all things lawful,
 save Piety, especially at Court, *Omnia cum lice-*
ant, non licet esse pium, & *Exeat aula qui ve-*
lit esse pius. But *Henr. 3.* of *France* prohibits
 to Pray with the Family. *Dola-Jesuits* for-
 bid to say of God good or bad. To come
 home, *Hen. 7.* Poles the People by *Dudley* and
Empson. And *Hen. 8.* by Proclamation prohi-
 bits *English Books*; *Poperie* is impatient of
 Light and Truth, for which *Latimer* boldy
 deals with the King. Nor has Gods Sabbath
 of Old, or a late, been better served, or fan-
 tified, witness the Assaults on the *Jews* on
 that

that day, upon hope they would not prophane it (as the Enemy did) by self-defence, till after the *Jews* learned little better Wit; acts of Necessity and Charity being as lawful then as Piety. The Proclamation (I have it by me, and could have soon recited it, were it needful) for *lawful Sports* on that day may here be noted, by whom, and why, is known; but he that first read the K's pleasure, and after read, and expounded the fourth Commandment (in his Pulpit) (I trow) preached twice that day, first of the Sin of man; secondly, on the Law of God, &c. Of this (at present) I only say, If holy labour best fits sacred Rest, to sanctifie the Sabbath, how prophane are the Practisers of these dayes? that will neither keep that day, nor suffer others, that both violate and vacate it: That as the Priests set then a Watch, *Mat. 27. 28. 4.* to keep the Sepulcher of Christ dead: so well they minded the fourth Commandment. So these guard all the day against any that would report of him, that he is risen to be both King and Judge.

To leave them, I come to the third Instance of Injuries to Worship, (*i. e.*) by Practices repugnant to the Purity or Liberty of all divine Worship, internal or external, and all the Seasons, Times and Ordinances of it.

Those are,

1. *Political* in the State.
2. *Hypocritical* in the Church.

3. *Jesuitical*

3. Jesuitical, in Cabals and Covents, of each a little briefly.

1st, Political Religion and pure Worship was wont to be grand Crown-interest of the best Kingdoms and States; and as it prospered, so did they; as *Constantine* said in that Preface to a grant of his, to the *African Churches*, *Since (said he) the due observation of what pertains to true Religion, and the Worship of God, brings great Happiness to the State and Empire of Rome: So on the contrary, as it declines, so do they.* When carnal Policy is more consulted than Christian Piety; when (*Fero-boam-like*) men clip, cut and shape a Religion to serve State-humour, Grandeur and Interest, subjecting it to low ends, not all designs to it; this Eclipses the Glory of Gods Service. In short, (alas!) when Superiours are a Terror to good deeds and doers, and a praise to the evil, the Sword is born in vain, or sadly perverted in and from the end its given unto. So when inferiour Judges, and Ministers of Justice, practise the Law partially, to feed Rapine and malicious Harpies; it discourages the Pious, and sober minds. Thus men are haled before the Seats of Judgment, as *Acts* 8. 3. only for Praying; and others are draged to Prisons, and only for Conscience of duty to God, the Truth, and the good of Souls: The violent courses of this sort beggars the Vertuous, and so gratifies Informers, that live on Spoils, but no way dignifies

nishes Rulers ; and may call for a late death
Beds Repentance.

2dly, Hypocritical practices in the Church,
not a little hurts pure Religion, such in the
purest times of the Church (unawares to the
best) have still crept in, as some of the *Ma-
ryan* Bloody-Clergy, with those after Refor-
mers, that had the better sort foreseen (as
Ezra did, *ch. 4. 2, 3.*) the woful effects of a
Mungril Religion, would surely have declined
to joyn with them : The Reverend Fa-
thers of the first Reformation, were partly
divided, partly be-misted, and so spied not the
Satanical Crafts of *Pagan*, *Jewish*, or *Papal*
Rite-Mungers, that in more Zeal than Know-
ledge, sought to promote *Christianity* by turn-
ing Sacraments into Sacrifices ; Pastors to
Priests ; Tables to Altars, and Prayers to
Liturgies ; Saturnals to Christmases ; Realities
to Rites, &c. *Quod concilium, specie prudens,
re anceps, eventu Infœlix, hodieq; sane lugen-
dum nefas, & luendum Ecclesia*, said *Tilenus*.
But among many other marks of Cruelty, and
Church-Violence, this I observe therein,
Piety runs low in any Church when the best are
cast out, by Excommunicators, (that never
truly were in) for confessing Christ, as that
blind man, *John 9. 34.* Such cursed of the *Ba-
laams* of our day, that God doth bless ; and sold
to Satan by Secular Mercenaries, that say, *Blessed
be God I am Rich*, *Zach. 11. 5.* A bad sign of
a dying Church-State, when the diseased bad
Humours

Humours expel the best Blood and Spirits, (Vital or Animal) from all residing, in the Body Ecclesiastick.

When the best Sheep are Pin-folded in Prison, the Wolves are made Keepers, Foxes and Jackals set the Lyons prey: Pure Worshipers may long for another Act recissory of their Fury; *De Scismatico Excommunicando*, as that (a late nulled) *de Hereticus comburendo*, and God's Worship then will flourish more.

As for *Jesuitical Clans* and *Cabals*, though in all Ages since *Popery* obtained, no Councils have been unessay'd by them, to exterpate pure Religion; yet (for all their frustrations) the Plots and Practices of our later dayes have out-vied themselves for Craft and Cruelty against all *Protestants*. Nor has the former bad success and high preferment (on a Gibbet of his own) that *Haman* attained (and his Complices) in *Hester's* days, given them yet a *noli prosequi*, neither their late various ill hap and happy defeats their shameless *Sham-Plots* and *Countermines* have found, has made 'um hopeless; for after above three Years practise, and four *Parliaments* pursuits, they still (like to their Master *Belzebub*, the God of Flies) as a Fly beat off, Iterate their Impudence, to Flesh-flye-blow all Religion and Vertue, all Persons and Places, Courts and Offices; so have they not caught the Lyon's Whelp? obtained in the highest Councils and Courts, domestick and forreign, divided the minds of
regent

regent Clergy-men ; some for Peace with Rome, some for indulging *Dissenters*, opened the way to *Papery* by disuse of Parliaments, by placing *Papist* men in all Offices, Civil, Military, some Ministerial also, taught some pernicious Curs (with *Gander-Pens* and *Flying-Flams* in their Mouthes) to Fiddle to that Dance ; and buz, *no Murder, no Plot* ; brought the Plot into the City, moved all the Rights, Franchises and Liberties of it, diverted the current of Justice, turned the Laws point (and whetted it with a new Edge) against *Protestants* that was intended to *Papists* ; clapt *Start*. — again in a Chair of Scorers, run Parliament men off the Bench into *Kings-Bench*, nulled the Rights of Elections to all offices ; nay, Rights are Riots by Law, men do stand on the Sword, vex Widdows, spoil without pity, Excommunicate the most Pious, Imprison without *Mittimus* or *Mainprize*, seclude from the use of our hired Houses (that Rome it self allowed *Paul*, *Act.* 28. 30.) and make Constables (and lower Officers, that else incline to Peace) to watch and walk to keep people out of those hired Houses ; so both disturbing the Peace, and prophaning the *Lord's Sabbath-day*, taking the Keys of the Kingdom, not entering, nor suffering them that would, as *Luke* 11. 52. and spoiling of the Proprietors and Renters, in a time when all Cash is banked in a Bag with holes.

Lo, these are part of the Effects of the late

still resent Plot; what is visible, is open to every ones Senses: Now what may be in the issue? any (not indurate) may soon foresee what it shall be, is reserved to the only wise God, and both terrible to prospect.

So I pass the first Doctrine, and on the next I only touch; to be larger on the third.

2d. *Doctrine*, was to assault worship in the Act, is fearful and fatal Guilt.

The *Philistims* in the late captivating of Gods Ark, were not a little guilty; but though ignorant of God, it was unprosperous wickedness, and for it, had he whipt their Posteriors, (or hinder parts) as 'tis *Psal.* 78. 66. to their endless shame, and forced them to send it home with Kine and Peace-Offerings; nor did it fare well with the *Bethshemites* for their irreverent temerity in gazing, that knew better: Now for them to dare it on a new assault abroad, since it had beat them severely at home, (in each City, to which it went the round) till it forced its own rescue; I say, for them now in Gods Ground, to invade (106 Miles, was possibly strange.) And now that *Samuel*, and so great a convention is met, not to allow time for Sacrifice, but rudely (*vijs & modis*) *vi & armis*, with armed Souldiers, to fall on them (unarmed) in the very act of Worship, when *Israel* were not forward to use a Weapon now, that had been crushed so before; & (however) they being met rather to repent, and reform, and serve God;

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hear *Samuel* prophecy; than to resist or rebel;
Yet such was their wrath to commit a Rape,
or Riot, on these harmless feeble Worshipers,
and their God too, and accordingly are ser-
ved, the Cannons of Heaven are discharged,
the Voice of the Lord speaks, *Psal.* 29. 3. by
the Clouds, the God of glory thunders;
this superordinary Punishment gave indication
of more then ordinary Guilt; they disturb
Prayer, God perturbs the Army: If God
must not hear his People quietly, they shall
hear from Heaven terribly; *Willet* (in *loc.*)
parallels it with *Judg.* 5. 20. And that in *Josh.*
10. 10, 11. God cast Stones, even many
Thunder-bolts on them; the Lightning also
suckt out their Spirits. *Josephus* says, The
Earth quaked, that made their Hearts shake.
They rebel, God raises his posse comitatus a-
bove to quell them: O admired force of pious
Prayer! O heroick Faith! O mighty Hand!
Says one, *qua victoria sua, trophaea etiam in*
ipsis caeli orbibus figit; that sets the Trophis
of such Conquests in the Orbes above; 'tis a
saying, *Nemo scelus geret in pectore, & non Ne-*
mesin in tergo; All men carry Vengeance at
Back, that bear their Sin in their Breast; such
Revenge infers deep Guilt, and it answered
Hannah's Prophecy, *ch.* 2. 10. The Adversa-
rys of the Lord shall be broken to pieces; How?
by Heavens thunder, and that as a Pot-sheard,
Psal. 2. 9. So (says *Pt. Mart.*) shall Turk
and Pope be, as 'tis *Apoc.* 16. 18, 21. they

rose near together, and so will fall; for no greater Foes to Worship than they. Bp. Hall (in loc.) says, *God struck them in their Gods, their Bodies and Lands; the Princes escaped none*; God (in his Wrath) knows not Persons, to excuse them; makes no difference; their Lords smart for it, and a little after Samuel fought best on his Knees; the Lord slew them secretly before, now in open Field, in revenge of his Ark. Presumption makes men Mad, else they would not lift a Hand against God.

But on this I need not be large, what Assaults, and how many Injuries Gods Service lies exposed to; who are the Aggressor is done already in the 1st Doct. what is to be given in Caution, that they who are in the act, may without fear or distraction, do their Duty, and instances of Gods wrath may occur on the third point. All that is needful at present, is Demonstration, that it is fearful and fatal Guilt to resist, vex, disturb (and more to destroy) Gods Worship, or any Persons or Things imployed in it; Scriptures and Reasons evince it.

1. Scripture shows it: I only urge that Instance of *Ahaz*. 2 Chron. 28. 20, 25. King of *Judah*, not only Introducer of false, but Invader of true Worship, which he did in seven things; he—

1st, (Vers. 21) Robbed the Treasures of Gods House; pillages God to serve an Idolater.

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2dly, Antiquates Gods great Altar, for pre-
 ferring a forreign Form imposed.

3dly, Cuts off the Borders of the Bases, puts
 on the Laver on Stone, and removes from off
 the brazen Oxen, the Sea, the Vessels.

4thly, Takes away the Co-
 vent for the Sabbath, in the
 House made to render the
 Service more comfortable rest
 to Priests or People.

Musach a
 Chair to read
 the Law in.

5thly, To please the *Assyrian*, stops the
 Entry that he passed by, to Gods House.

6thly, Shuts the Doors of Gods House,
Vers. 24. 2 Kings 16. 26.

7thly, Multiplies Altars all over, *Hof. 8. 11.*

But see how his Sin is aggravated, in that ;
First, He is the degenerate Son of a good
 Father, sins against his own Light, abandons
 the God Religion and Worship he is educated
 in.

Secondly, 'Tis folly to serve two forreign
 Gods, that could not save their own Servants.

Thirdly, Daring Impudence to innovate on
 Gods Vessels, and approach a false Altar in
 the place of Gods, and in Gods House.

Fourthly, Induration was in it, so to do in
 his distress ; or as *Ar. Montanus* reads, *Tem-
 pore quo erat angustijs affectus* ; when straight
 befell him on all Hands. Yet—

Fifthly, Presumption against God is mixed
 with

with a base slavish Fear, to please the proud Assyrian.

Sixthly, Idolatry offering to Edom's and Syria's Gods, in all Cities, Streets, and High places.

Seventhly, All this contrary to Gods Law, and the royal Prophets caution, as *Isa. 7. 2.-4.* that comes with *Sheerjashub*, to bring particular Incouragement to him, before hand, from God, against his and the peoples Fears; and once more it was, he that made Judah low and naked, *Vers. 19.* low in Treasure, poor, as in manhood, low: The Beard is shaved off, *Isa. 7. 20.* and naked, *i. e. Jehova privaverat protectione*; *Pareus*, as is said of Aaron, *Exod. 32. 25.* exposed to Gods wrath, and Mens scorn to their shame. Say once more they were under as deep and desperate a Plot and Confederacy at or about the time (and that in part succesful) as *Isa. 7. 7, 8.* shews, for the Son of Tabeal, which cost a double Invasion of Judah; yet now Ahaz violates, and violent Worship: This is that Ahaz, *Vers. 22.* of *2 Chron. 28.* And take to all the rest, that of acute Bp. Hall on that place; *Of all Judah's Kings, none so dreadful an example of Sin and Wrath as he; yet a Son of good Jothan (says he) I abhor to think such a Monster should descend from the Loyns of so good a Father as Jotham—and David from High-places that begun—at last it ends in the blocking up Gods Temple, and sacrificing of his Son. Well branded for that Ahaz.* That

That is his Sin, the Punishment is parallel; *Pekah* slew 100 and 20000 of them in one day, *Maasseijah* the King's Son is one; another is burnt to *Moloch*: Yet more, 200 thousand are captived to *Samaria*; *Edom* revolted, carries more away; the *Philistims* take six South Cities of *Judah*; all aides are a burden; 300 thousand out of two Tribes, *Judah* and *Benjamin*. Sure he made *Judah* low, for he sinned sore against the Lord. And now by one instance, see what fearful Guilt and fatal Wrath follows one (though a King) that forsakes his own and his Fathers God, and injures Religion. I conclude this with that note of *Pavani*, on 2 Chron. 28. 20. *Populus sepe luit penas principum Quicquid delirant Reges — Plectuntur Achivi* (i. e.)

{ For Sins that Princes high commit, }
 { the People oft, of God, are smit. }

Other proof of this truth I might urge at large; but in brief, what became of *Haman*? what of *Daniel's*, and the three Children's Accusers? that for the Law and Service of their God, did run their Heads upon the same Rock, and so split on that Death and Ruin they intended Gods people to suffer. But all I purpose here, is to demonstrate it.

1st, This is Wickedness against God, to whom is all Worship due; Internal, of Faith, Fear, Love, &c. And External, Sacrifice, Prayer, Hearing; and its due and done by
 Angels,

Angels, (in all Praises) and shall it be denied by Men, that pray—(perhaps five or six times a day) *Hallowed be thy Name, thy Kingdom come, thy Will be done.* And in the mean while, prophane that Name, not sanctifying it, nor suffering them that would; nay, as *Paul, Acts 26. 11.* compelling others to blaspheme it, or to offer what is robbed (that God hates, *Isa. 61. 8.*) or at best, torn and blind, curst, as *Mal. 1. 13, 14.* seeking to extinguish Celestial Fires, better than the Vestals which was fatal once to *Heliogabilus* the Emperour, to exttinguish. That say, *Thy Kingdom come*: And propugne all the Ministry, and means, by which its power is propagated. And say, *Thy Will be done*; and hinder them that preach or practise it; that consult Gods will in their Worship, and do their own. This is against all the being of a Deity, against Gods Immense, boundles, Supremacy and Sovereignty; that wills not a confinement of our worship, (since his Temple's ruin) but calls for it in Spi. it and Truth every where, as *John 4. 23, 24.* so *1 Tim. 2. 8.* House, Ship, Hill, Grass, or any place, as the practice of Christ and the Apostles show: 'Tis against Majesty and Greatness to tie him to Stone-walls, that men do consecrate; as *Hylard* says, *Male Ecclesiam Dei, tectis adificijsq; veneramini*; and yet exclude him from other places, whereto Promise is given graciously and equally, *Matth. 18. 19. 20.* the Church first was Domistick; So in
the

the beginning of the Gospel, and may be so still as true and good, as National, though fewer. 'Tis against justice, to deny what God and Nature allow ; Conscience and Culture, are *jura humanae naturae*, more than Food, &c. 'Tis against Mercy (that God desires above Lambs) to pull the Orphants of God from the two Breasts of Scripture, the nutriment of Gods Babes: The greater the Object, the grosser the Offence. 'Tis *crimen Luse majestatis*, to alienate Heavens Subjects ; far more to usurp or invade the *jura regalia*, the Crown, Throne and Scepter of God ; as *Amaleck* laid his Hand once on it, but God proclaimed perpetual War with his Offspring for it, *Exod. 17. ult.* Of whose Spirit and Race some survive yet, and are heirs of that Dukedom.

2dly, 'Tis against the Gospel of the Lord Jesus, and the whole design of it, that is Salvation ; Of it, Christ was first Preacher, and then opposed it was ; and Histories are full of the fatal Fruits of that Enmity ; and to be wondered at it is, that glad tydings fore-told Hundreds of Years before, and by some of them waited for too, should being brought, (and bought by his Blood) find so ill Wellcome, and that with Christs own, the only Church then in being, a Type (I doubt) of after Ages, the Church in form still persecutes the Truth, and its power and purity ; so was in all the Acts of the Apostles, where ever came the Gospel into any City, or Place,
but

but the *Jews* in that place (if any) bandied most against the Purity and Liberty of it, and the devout most, as we see, *Acts* 13. 50. 14. 2. Most sad to say, (worse to see) the strictest *Pharisee* most zealous conscientious persecutors, thus successively to our dayes. *Luther* calls Persecution, *Evangelij genius*: So far the Gospel and it are concerned, that if Persecution falls, the Gospel rises and flourishes oft in the Root under it, after in the Fruit. Now the Gospel and pure Worship are alway equal in their growth, rise and fall together; yea, Friends or Foes, of one, are so to them both: observe, *That as touching the Gospel, they* (that is the *Jews*) *are Enemies for your sakes*, *Rom*: 11. 28. (i. e.) The glad news of the Gospel to you *Gentiles*, makes you Enemies among the *Jews* themselves, to whom it first was sent: Or as *Trap* notes, makes them accounted as common Foes, *1 Thes.* 2. 15. the *Dutch*; they envy your being ingrafted, and abhor that you confess the Gospel. Rather (as *Parr* on it) *Enemies!* Whose? Gods and the Gospel, and that deadly; crucifying Christ, also persecuting the Apostles, and after chief causers of the Christians Persecutions; *Judaorum Synagoga persecutionum fontes*. *Tertul.* of his times, and he cites *Polycarp.* for an Instance: Also in *Hierome's* dayes, then they stiled them *Nazarens*. In *Philip* the long of France, they hired Lepers to Poyson all the Springs. In our Brittain, they on Good-friday crucified Infants. They are
for

for their enmity to the Christian Name, expelled Spain, and occasioned that bloody Inquisition, after turned against Christians. As the Laws of Queen Elizabeth are against Protestants now; so that it is foul guilt, and consequently fatal, thus to oppose pure Worship, in that so doing, men resist God, Christ, and the glorious Gospel; of the blessed God that is called *Eternal*, — *αἰώνιος* of Ages (*i.*) to last *Apoc.* 14. 6. that no force of Hell or Earth can abolish.

3dly, 'Tis against the liberty of Prophecy, and free exercise of those gracious Talents and Gifts God has endued a sort of good men with in all Ages, and most Nations; the measure and character of which, I take not by number and bulk, far less by the Prelated Grandeur, Wealth, Pluralities and Oppulencies in this Life; least of all by the rough, or long Robe, or the thin Crape-Gown-Doctrine taught by them, that yet hangs in the Peoples lights; but by the authority of their teaching, Purity of Heart, Simplicity of Truth, Chastity of Life, and not by a Lesson or Curse read. (Nor do I account all Non-conformists right) but of and for them I say it, that love Christ, (as he said to *Peter*) that derive not of man, to declare the will of God, that hew not with a borrowed Ax, or steal the Word out of others Books; that fish not with strong Lines for Lucre and popular Applause; that (of all Persawsons) simply seek to promote Christ
and

and the good of Souls, and weal publick: Of such, I say, they are the Lights of those places God sets them in to shine; the glory of a Land, the Charriots and Horse-men of a peoples Government, and few as they be, simple as they seem, void of all Crafts or Adulations, all Rents or Court-favours, (all Moneys or Moyer) the dealing well or ill with them, is the rule and measure to compute and divine what will the fate of Persons, or Prelates, of Powers, or People be: God has had Prophets and Seers, both of old and of late in all Ages, though less noted in Call, Spirit, and Use, than the first in *Israel*: now by these, Councils have been detected and defeated; Dangers prevised and prevented; Enemies devict; War turned into Peace; and many Blessings have been obtained.

But now these disobliged, deposed, exiled and ejected, silenc't and sought, hated and hunted, cited and spited, Bands of men sent to seize them, Captains and their Fifties to pull them down, Officers to guard them out, *Doegs* to slay, burn, and ruine their *Nobs*; is an Usage proper (indeed) to *Papal Fury*; but, ill becoming the Professors of the same *Protestantisme*; and that for a Rite, a Shadow, or Circumstance; confest to be Indifferent. So *Jeroboam* used God's *Levites*: so dealt *Ahab* (for *Jezabel's* sake) with *Elijah*, for which he fled: so was *Micaiah* fed in Prison with Bread and Water for the truth, for telling fa-
tal

tal News to *Abab*, of his Fall in Battle. 1 *King.* 22. 22. 28. which fell out as fatally, v. 34, 37. To mock Gods Messengers, misuse his Prophets, and despise his Words, is to do as *Jerusalem* of old, and so to fare, 2 *Chron.* 36. 16. which brought wrath remediless the first time, without healing ; and a second time as hot (as we see, *Mat.* 22. 5.) as Roman Tyranny could make it.

See how fatal Examples of this, both Scripture and History afford : *Zachariah*, the Son of *Jehoiada*, was a brave Man of God, Son of the High Priest, advantaged (not barely) by Local Station, but a Lordly Spirit, and bold Testimony above the People, as 2 *Chron.* 24. 20. For God's Spirit cloathed him, and his Charge is, *They had forsok God, and were left of him* : the same, *Mat.* 23. 31. that Christ spake of the Son of *Barachias* (that is, the Lords Blessed One) though some judge it another, *Zac.* 1. 1. Some a third, *Luk.* 1. 5. If so, the Instance is double and trebble : he is slain by a Plot, the Conspiracy is now against Prophecy, the King in it, by his command he is stoned, (v. 21.) as the Poet,

— *Nihil est violentius — aure Tyranni.*

The circumstance of time is saddest (most probable) at his Worship or after Sermon, betwixt the Porch (the Peoples place) and Altar (the Priests Station) *For here they wept for Sin and Judgement*, Joel 2. 17. What follows ?
he

he appeals to God, prays, *Lord require it* : (as some read) propheties, *God will require it* : (it is fatal to stop a Prophets Mouth) God heard the Appeal : in that year that ingrateful King, his flattering Princes, Army, Realm, are after invaded by a few *Syrians*, and routed; he sore wounded, diseased, and tortured, is left to his Servants, by them slain in Conspiracy on his bed (perhaps they that misled him did it) and so executed Gods Judgments against *Joash*. God never wants Tools to do Judgment : nor did the flattering Princes escape : *v. 23.* that marred a good King (as one says) Now *Syrians* before, and *Philistines* behind, both with open mouth, as *Isaiah 9. 12.* and *2 Kings 12. 17, 18.* His sin was Rebellion against God, the Punishment must be ignominious, by Forreigners and Servants : one says they upbraid him with *Zachary's* death ; and belike, with more of his Brothers, *v. 35.*

Now for History to exemplifie this such Ingratitude, was *Muleasses*, King of *Tunies* guilty of to the *Manifets* and *Mesnars*, by whose help he attained the Kingdom, that his Envy could not suffer to live, but tortured them to death, to whom he was so obliged : say a man is ungrateful, you say all. This is like *Nero's* Kindness, to give *Seneca* a bloody Bath. Or that of *Alexander the VI.* to *Mancinellus* and *Savannrola*, whose free reproof of that Pope cost them Tongues, Hands and Life : as
did

did *Lambert*, Bishop of *Trajectum* (or *Utrecht*) fare for reproof of King *Pipin*. *Epiphanius* says, after *Zachery's* Death God ceased to speak by *Urim* and *Thummim*. Nor goes such guilt unrevenge'd. One Mr. *Genis* an *Irish Rebel*, murdered one Mr. *Trug* a Minister, and his Ghost haunted him to the death for it. *Valerian* one while was kind to the *Christians*, but after corrupted by a *Magician*, raged against them he tolerated before; that the Cruelty of this eighth Persecution, exceeded all the seven. But *Sapores*, King of *Persia*, having took him Captive, set his foot on his Neck as a *Stirrop* to mount his Horse by, seven years: and paid the Arrears after by violent Death: nay, *Ensebius* says, by the pulling out his Eyes.

Arcadius banish'd *Chrysostome*; but was by an Earth-quake, glad to send post for him. *Mamucà* a *Saracen* for his Cruelty to the Church (as *Pharaoh*) with his Host, was sunk. At *Vassie* 1500 assembled for Worship on the *Sabbath*, the Duke of *Guise's* Souldiers beset them, and slew them without pitty; he standing at door with a drawn *Sword*: but he was soon after slain in the Siege of *Orleanse*. *Phillip* the II. of *Spain*; and *Charles IX.* of *France*, both received the Doom of *Persecutors*, the one by Lice out of his Ulcers; the other by Blood out of his Body, issuing every way. A cruel Bishop in *Hungary*, tortured a Minister by tying *Hares* and *Geese* to his body, to bait him with *Dogs*, but shortly fell sick and ran
mad

mad, dying raving. A Gentlewoman of *Paris*, got at a Meeting there, and arraigned for it, two bearing false witness against her, they after fall out, and stab each other. *Wolf. Schuch* A good Minister in *Germany*, burnt for Religion by two *Papish* Judges; soon after the two Judges suddenly died, the one in great terror. A *Monk*, one *Jo. de Roma*, used the Boot for a Torture, full of Oyl, ore a soft fire: but dyed of Vermin, c. ying out, *Oh! who will rid me out of these pains?* A *Wolf* bit off the Nose of *Jo. Martin*, that slit the Noses of some good Ministers. *Sir Thomas Moor*, and *Fisher*, sent *John Frith* and others (for *Protestants*) to death; both were condemned after, and beheaded. *Phillips* that betrayed *Tindal*, was eaten of Lice. *Damlip*, a Preacher in *Calice*, condemned for Treason, but *Sir Ra. Ellerker* suffered him not to clear himself: for he said, *He would see his Heart out*; was after in a Skirmish cut in pieces, and his heart pulled out.

— *Nec Lex est justior ulla,*

Quam necis artifices, arte perire sua.

Trajan told *Valence*, his Victory was lost, by warring against God, in persecuting the *Christians*. *Balasius* riding, his Horse turned head, and so bit him and bruised him, that in three days he died, that persecuted pious *Athanasius*. *Arundel*, Bishop of *Canterbury*, silenced many Ministers, and starved poor *Christians* in Prison, dyed of a black swell'd Tongue, that let
him

him neither eat nor speak ; and so is *Morgan* cut off and starved, that condemned Mr. *Farver*, no Food staying in him. A *Palsy* took *Thornton* a Persecutor for prophaning the Sabbath by bowling, &c. All which and many more, shew how fatal Envy to Religion, its Preachers and Professors proves, and how justly God renders Tribulation to them that trouble his Servants, 2 *Thef.* 1. 6, 7. A 4th. Demonstration may suffice.

4thly. Injury done to Gods Service, is opposite to the Good and Salvation of Souls, promoted by it ; the salvation and edification of which, bears so much on the freedom of Divine Worship : Souls may be saved, when Worship and Christians are persecuted as Offenders, and often are ; as he that was convicted by sight of a Drunkard : but the Doors of Gods House being shut up, and the Lamps out, the Covert for the Sabbath removed, and the open Vision failing ; now the People perish, *Prov.* 29. 18. and sink by Shoals : that one that durst personate the Devil, might (as one of old did in *Phoca's* days) in *Belzebubs* name, congratulate the Priests for the droves of Souls sent to the Pit by their means : Deliver us from unreasonable and wicked men, ἀτοποι, men of no Topicks, absurd, out of place, and then the word runs, and is glorified : and 2 *Thef.* 3, 2, 3. is said, the old Legal Service was performed still with the sound of

Trumpets, Shouts, and *Aaron's Bells*, to note that glad News of Glory to God, and Peace to Men's Souls ever consociate: so *Levit. 9. ult. Numb. 10. 10.* hence are they called blessed that know the joyful sound, that is, of God's Trumpets, calling the Assembly to Worship; and *Aarons Bells* proclaiming Pardon and Peace, *Psal. 89. 15.* Oh then on the contrary, what a Curse is it (how peccant and perilous) to prohibit the proper means to that blessed End? I urge only *1 Thes. 2. 15, 16.* *Prohibiting us to speak (says he) to the People and the Gentiles, that they might be saved, &c.* Observe only two or three Notes here in that full Text.

1st. Vers. 14. *For Neighbours to persecute Natives of our Stock, and own Countrey, not for Vice or Heresy, or disowning the true God, but only for the purity of the Gospel, is Jewish and Barbarous.*

2dly. Vers. 15. *Christs Prophets and Followers must share as he did (for the Word-sake) be thrust out — ἡμᾶς ἐκδιώξαν persecuted out (i. e.) out of Place, House, Being, Countrey and Office.*

3dly. Note here, to persecute for the Words sake is displeasing to God (ever) oft to Men also. All Men do or will abhor Jewish Cruelty.

4thly. Vers. 16. *To prohibit preaching the Gospel to Souls, is to let or hinder Saving-Works.*

5thly. (*And lastly to our purpose*) 'Tis fatal work and filling-up-Guilt, to persecute the Gospel, and will surely pull on us utmost Wrath. ἡ ὁδὸς τῆς ἐν-
τίμου τοῦ Θεοῦ

Or as Dr. Hammond has come hastily on them to the end ; and he well notes, on *Act. 17. 6, 7, — 13, &c.*

' That these Jews were now dis- Dr. Ham-
' perst, and wrath in part was on mond in loc.
' them ; yet still the unbelieving
' did pursue them that believed abroad ; as
' those of the same Tribes had done at home.
' Hence (says the Dr.) he writes to confirm
' and comfort them by Christs approach, both
' against their Sufferings and their Persecutors,
' and also the Falls of them that cowardly fell
' off. So far he.

In truth, no hatred like that for the Truth ;
no bounds of Nature, Nation, Na-
tivity, keep in a Persecutors fu- * Dr. Slater.
ry (says * one) on the Text.

No fury so deadly as that for Religion, and
(sad it is) the nearer the Parties are in Pro-
fession, the more Jealousie, if envy spies a dis-
ference. ' But (says Dr. Slater on the place)
' the greatest of Spiritual Plagues are reserved
for Persecutors (*for them, are the Arrows, Psal.*
' *7. 11.*) and they be the *hostes humani generis*,
' the capital enemies of Mankind, that perse-
' cute the Gospel ; for others kill but the Bo-
' dy, these destroy Souls.

Now as 'tis with a Person, so with a People; City, or Church. This enmity is weighty, that sin sets on the brow of *Capernaum*, brings its Wo, *Mat.* 11. 23. Or on a Precipice beyond *Sodom*s. *Corazin*, in *Hierom*'s time, was a Desert. *Bethsaida* a *Bethaven*, whence yet three of our Saviours Disciples were called, but could do no good on them, Prophets at home are slighted. Oh! *Lon— Lond—* view the Apples of *Sodom*, but take heed of its Sulphur-lake: some (as *Joseph. Tacit. Salinus*) tell of footsteps of that Lake yet remaining: and *Herodotus* says, the Coals and Ashes of *Troy* (burnt by the *Greeks*) were set before men to exemplifie that rule, that national notorious sins pull down such like Plagues from a sin-revenging God.

London— was, *Troy l'novant*, is, *Troy l'grand*, but wo is that day, should it be called *Troy l'extinct*. If the Glory go from the Temple, it shortly bids adieu to the City, then but one step more from the top of the Mount, and he is quite gone. And observe that man, *Ezek.* 10. 6. Having first markt some to be spared, after scatters the Coals of sacred Fire over the City, to revenge without pity the extinction of the Coals of Gods Altar.

This is all the use I make of this second point, save what may occur in the third to follow.

3dly. Divine Protection is the Blessing he affords his in the acts of pure Devotion.

That God call his at all times (nay, in the greatest difficulties) to the solemn and sacred exhibition of his Service : That his People notwithstanding fear and hazard, do (and ought to) give their attendance to the Lord in solemn devout Worship ; that (perils notwithstanding) God gives (if not always) frequent Protection to them, is the point now to be demonstrated : which (waving the other two) I propound and prove hence.

The *Philistines* heard *Samuel* and *Israel* met; the end could not be unknown of that Meeting, it was mixt, partly to reform Grievances in state; partly to sacrifice, repent & pray (*Samuel* being both Judge and Prophet) some Pick-thank (or other, for ends) carries tales, and lordly Oppressors still have long ears to hear, and make the worst of all devout ends ; having nothing of just blame to pretend, the pretence is Religion, and Piety is the Iniquity. Nor were *Samuel* and they ignorant of their rendezvous, of their number, force and fury ; nor yet of their own nakedness, for Battle ; nor alter they the time or place, or flee ; nor does *Samuel* escape to by holes, shifts, and subterfuges ; he and they go on to their Duties, and leavs the issue to God ; afraid they were, yet not so as to decline Worship, as *Ezra* 3. 3.

They set up the Altar (tho without doors) for the Temples Foundation was not laid as yet. (v. 6.) for fear was on them of the People of those Countreys : Why ? least they were letted in their Duty to God, and surpris'd ere it was finish'd, as 1 Sam. 13. 12. Saul did, and well (but mist in time and way) they feared but piously, (not servilely) like his fear, in 2 Chron. 20. 3. (and that was Jehoshaphats Sentinel) he set himself to seek the Lord, and ask help of him. Both fears are alike, and drove them to, not from their Duty ; to flee, not from Men, but to their God ; and that is a wise, no sinful fear. Now what was the issue ? good success to both : God who saw their Works, knew their naked forlorn case, that they had no Host or Arms, no Council, Courage or Conduct ; no Army or Artillery ; all the Militia (*cum malitiâ*) and the trained Bands, were against them : no help, nor hope of it (humane) visible : *Nil nisi vota supersint*. Now God is a present help in Trouble, Psal. 46. 1. *Quando desinit humanum Concilium, ibi incipit divinum auxilium*. And now the Fight commences (so to speak) not of two Hosts, but of Armed Men and Martyrs ; of Warriors and Worshippers ; of Lions and Sheep (an *Impar congressus*) God, that for his own Glory and Worship-sake, loves to take the weaker side (not the worse) now puts in for them,

The Point is true, tho not universal, and to it I say, one way or other, first or last, most certain: soon or late God stands up for his Service and Worshippers; the Point is liable to *Objection*, but not *Contradiction*; the Exceptions are to be weighed, the thing is,

1. To be proved, true, in general.
2. To be explained, how, in particular.
3. Why God is so, and the Use of all.

For the general proof I observe, God having took knowledge of *Jacob* at *Bethel*, in flight from *Esau*, Gen. 28. does after at the same Place make a more than ordinary show of his care to defend a devout *Bethelite* in his way to perform his Vow; not only by that double Host or Apparition of Angels at *Mahanaim*, Gen. 32. 1. 2. but by the terrour that God put on the People all about him, that they pursued him not, Gen. 35. 5. 7. For as they had too just a Provocation at *Shechem* before; so he and his little Family, being some Females, few, and also some weak and dying, v. 8. lay all exposed to fury; at least to such Upbraidings, (as, what doth this *King-killing* Race with us? These *Bout-fews* of the Age, that by Promise hope to possess others Property in *Canaan*; that by Worship are Dissenters from all the Gods, and establisht Service of the Land; that are Va-

grants, low and poor) all true ! yet Gods
terroure on them defended him ; so that no
pursuit is made after his Sons.

Exod. 34. 23. A Precept in the Law is
given for all Males, if they could but go up to
Zion in their Fathers hand (say the Jews)
thrice a year to appear before the Lord, and
not empty ; *Quia Pater cupit filios videre* (as
one says) the Father loves to see his Sons a-
bout him, to perform duty : this was at the
Pasche, at *Pentecost*, and at *In-gathering* : If
the last, it was pritty hard to leave *Harvest*,
and not to leave a Male (of 12, or 7 years)
at home to defend the Borders, and to go 7
or 8 days Journey : the Promise prevents fear :
A Stranger shall not (destroy, does it say ? Nay,
not) *desire thy Land.* * *Ani-*

* *Dr. Willet* *ma damna, plusquam corporis,*
citing *Tostat. vitanda sunt* : Soul-perils are
most to be shunned. And for
the Land, God preoccupates the doubt, say-
ing, *He should not desire or covet it.* God
would restrain the Enemies very appetite, to
secure our Attendance from Distraction. One
says, this Peace never was had : but that is to
call Truth it self in doubt : yes, he did so,
many years together ; and yet the Moral of
it extends to our latter days ; for if legal
Rites and Festivities were grac't by such Pro-
mises then, Gospel Worship obtains far
greater and better Promises ; and though
they

they often had ill and envious Neighbours ; yet I doubt not, one way or other God secured the Worshipers ; and (at least) defended it, and all the means of it, from violence ; or shortly plagued the violation of it.

But a fuller proof yet is in *Isai.* 29. 7. *v.* 1. predicts a Wo, a distress threatned to *Ariel* ; and yet *v.* 7. is a Promise to it : 1st. distress by an Enemy, (*Viz.*) the *Assyrian*, that besieged the City and Mount of God, as the Hebrew word is (by some) Or the *Lion* (so *Ar* properly notes) of God : Oh but how is the Deliverance of *Ariel* ? The distress, *Vatablus* says, by the *Assyrian* (or rather the *Babylonian*) is predicted to be doleful : *Plurima cadavera circum*

Altare jacent. The City all full of *Ar. Mon.* Carcases and Quarters, as the *Al- Vat. note* *tar* in time of Offering : both *Altar*

and City share alike ; one part flaming, the other all in gore, full of parts mutilated, as *Psal.* 74. 7. 79. 2. all so low and base as they should petition the *Assyrian*, 2 *King.* 18. 14. 26. Yet after all, *v.* 6. a sudden Visit is promised upon the *Assyrian* for the City, amplified by a Simile ; he threatens the Foes, that a sudden storm should scatter them, and God would fight for Mount *Zion*, and become a Munition to defend them and his Altar.

Other

Other Proofs occur in the sequel. One more I cite, *Act. 18. 9. 10.* *Paul* by Vision is encouraged by promised success in his duty : 1. His Fears are allayed ; next is a promise of restraint, that none should set on him to hurt him. 3. The Presence of God is expressed, a sweet advantage and a terroure to his Foes. 4. God pleads title to his People (not yet called) the *Gentiles*. Though he is thrust out of the publick *Synagogue*, he gets *Justus's* private House, Worships there, and teaches, and gathers a People to God.

So that by this it is clear, God left that Church (as National) to a malicious persecuting of the Gospel ; and *Paul* does so too, to enjoy Gods Presence for a defence in Gods Work ; and by the whole 'tis manifest, God is a Munition to his own Worship.

2. To explain it more particularly, both when, how, or by what means he doth it ; and why ?

Now the Lord, that best sees his own times, methods and mediums, by which to make good his promise, protects his servants, either,

First, Before, by way of *Prevention* ; or,

Secondly, In the Act, by *powerful Protection*.

Or.

Thirdly, After, by punishing the *Opposition*, on the *Adversary*, and so restoring the Worship.

The subsequent Instances (to be remarkt)

are

are reducible to one of these. Besides, he has sometimes ordinary ways to do it in common Providence (and they not obtaining) often he has superordinary, or miraculous ways to effect it. Yet once, God may preserve the pure Worshippers in person as in *Elijah's* time, in Caves, when the Altars are all furiously dug up : And so may he preserve his House, Tent and Altar, and yet expose the Ark and Priesthood (as in *Eli's* sons day) to Captivity : Or may stop one *Zachary's* mouth, not all ; or cast Altar and all off, a while : But usually he measures Altar, Worship, and Worshippers, *Rev.* 11. 1, 2. for preservation, and repair.

Now the first Defence is by *Prevention of Evil intended* ; God sits in Council among the Gods ; foresees, detects, and diverts them, sometimes restrains the men, or reproveth them for his Prophets sakes. So (*Gen.* 20.) he did *Abimelech* for *Abrahams* sake, a righteous man, and a Prophet (as he's called) and Gods Friend. So they that bordered *Israel* of old, were kept from desiring their Land, in times of solemn Worship, or Feasts of the Lord. So *Saul* is diverted by a timous Providence ; Tydings comes of an Invasion of the *Philistines*, *1 Sam.* 23. 26, 27. else had he been caught : But God gave a *Selah*, or Rock of Diremption. So *Julian*, by the *Parthian* War. And *Charles* the Fifth, by the *Turks* Inrode to *Hungary*. Mr. *Fox* tells that one *Justice Gilford*, going up stairs to force

force Mrs. *Roberts* to Mass, was then took by a fit of the *Gout*, and so tortured, he swore he would trouble her no more. The Prophet is sent for by two Captains and their fifties, but yet they miss their morsel. *Elisha*, at *Dorhan*, to be seized by a Band of Horsemen, as 2 *King*. 6. 18. but is by Angels saved, they prevented. Some way, like to it also, was *Athanasius* relieved, and the cruel Cut-throats put by : Prevention of Mischief is pure Mercy. *Augustine* escaped in the way where he was going to Preach ; the Lyers in wait lost their End, he loosing his way. Thus the Officers sent to take Christ, *John* 7. 26, 32. being convict in hearing Christ, civilly dropt off, and brought him not, v. 44, 46.

One *Hen. Zutphen* (a Preacher at *Breme*) the Catholicks sent oft to entrap him, and as well they prospered; for the most of them were convinced, or converted, openly owning his word to be the Truth of God, undeniable, and what they heard not before; perswading them that sent them so to believe and be saved. Thus the Catchers were caught, *Papish Envy* prevented, Soules Converted, and Truth prevailed.

A second way of Defence about Worshipers, is, when in the very act of duty, God does either help them to go on, or else hides them from the present danger.

The first lyes open from the Text, v. 12. That *Ebenezer Stone* was the Memorial of this :

this : Saints of old, set up Monuments for future *Memorandums* to them (and Posterity) after some signal help obtained of God : and baptized the Places (as oft were the Persons) that shared in the Mercy of help ; witness, *Jehovah Jireh*, Gen. 22. *ad finem* ; where God helpt to provide a Ram, to save *Isaac* : and *Bethel* is *El-bethel* (so called) for the good presence God allowed *Jacob*, ch. 28. So *Moses* his *Jehovah-Nissi* ; that is, Gods Banner of Protection against *Amalek*, *Exod.* 17. ult. *Samson's Well*, *Einhakoreh* : *Judge* 15. 17. 19. and *Ramath-lehi*, the *Jawbone-cast*, where he was helpt and got Victory, and Drink too, by Prayer : So *David's Sela-hammah-lecoth*, when saved (by sad News of an Invasion) from *Saul's* furious pursuit. *1 Sam.* 23. 28.

All which shows, both that the Service was most acceptable, and the Worshippers helpt much : that *Psalms*. 20. 1, 2, 3, 4. are as affecting, apt Prayers to our Design as may be : he prays for, 1. Audience.

2. Defence.

3. When in Trouble.

4. What way ? by sitting on high above Danger.

5. Whence ? Why, from the Sanctuary out of *Zion*.

6. Whereby ? v. 5. 6. By Banners set up, and the saving strength of his Right Hand.

7. What

7. What follows ? A Victory (a sweet word) they fall, we stand, how ? (not halting, bowing, complying, but) upright.

Observe what help does from the Sanctuary, when Gods Worshippers are exposed. So *Paul* hunted by so many Lions, persecuted by the *Jews*, hated and deserted by false Brethren, contradicted by fellow Apostles, and left to the Lords Work alone, once by *Jo. Mark* his Partner : how kept he the plow a foot ? Why, himself says, *Acts* 26. 22. *By obtain'd help from God*, so he continued to that day. that is enough for any Ministers succour. Says *Luther*, *Quo magis furunt, eo amplius procedo*. They rage, I still go on : *Hic unus homo totius Orbis vim sustinuit*. He bore the whole Worlds Opposition. Oh how blessed were *Germany*, had he intailed that litigating Spirit for Purity, on the *Protestants* of his Name : but alas, and wo, that Name is born without the thing ; yet were not God our Defence (in the truth) a race of late profligate titular *Protestants*, had (after 100 years growth) wrapped us again in the old Swaddlings of *Jewish Rites*, and *Romish-Pagan-Papagan* Superstitions : but blessed be him that hath yet helped us : as once it is said of the *Levites* in consecrating themselves, *They were more upright than Priests* (2 Chron. 29. 34.) *in helping on Reformation*. So had not God raised a little help for us among the more Upright tho less able, we soon should lose 100 years Reformation. I

I shall only add *Dent. 33. 7.* It is the blessing of *Judah*, and a great one beg'd by *Moses* for him ; *That God would help him against the Enemy all the day.* And so he did in *Hezekiah's* Time against *Senacharib*, though in a more than ordinary way.

To conclude this with a Note on *Dan. 11. 34.* In the *Maccabees* Time, *Antiochus* run the Altar and Worship of God down at a rate more wofully than any of the Persecutors before for many hundred years : in which, most agree he was Antichrists Type, exactly ; for he was furious, implacable, and very false, vicious in Life, and Atheistical in Profession ; says one, *Erat omni numinis reverentia vacuus* : reverenc'd no Deity, set himself against the Lord and his Worship, and Covenant ; will have all of one * Religion, prohibits, * *Or as Dr. Wilsabboth*s, and the Rites of let, all to be unigods Law ; did his own form. v. 36, 37. Will, till the Rise of the

Assidians and *Asmonians*, who repaired and restored Gods Altar ; which is called Gods Help, yet but a little, v. 34. yet being prophesied of here, and in *Zach. 9. 13.* was accordingly Gods help, to a People faithful to Gods holy Law ; *That did exploits*, v. 32. tho very small and few ; that by weak means Gods greater Strength might be seen (says Trapp.)

But after all those Sufferings (*Heb. 11. 35.*) and the false flatteries of *Alcymus*, High Priest,

Priest, and other Apostates, that yielded to
fear * God who minds his

* Dr. A. Wils 'Church in Affliction, sent
let, pag. 424. 'breathing and help in
'some measure: After three

'years and some few Months, when (in Ce-
'slew) the Temple was cleansed, &c. like
'as the two Witnesses against *Antichrist* shall
'do after the like time expires. So that
God gives help to his Witnesses for pure
Worship in time: and if he lets them fall by
flame, &c. yet is his help in that great and
glorious. (Pareus Adv.) *Loquitur de*
Maccabaeorum ope, quod fuit parvum auxilium,
vix manipulus hominum, cum hostibus collatis,
nec omnes erant sinceri.

To pass this, God by his Spirit so boldens
the face, that scarce the approach of Armed
men or Devils, daunts the face of *Steven*,
Act. 6. 10. 7. 55. Nor could they seize on
Bazil, so bright did his face shine, when *Va-*
lens sent to take him at Prayer. So are Gods
Servants kept in duty.

2. No less care has God in hiding both his
Worshippers and the Worship too, often:
when his Enemies are hot in hunting this
Game; as *Saul* was, *Acts 9. 1.* *Breathing* (as
a Wolf) and his People small in number,
as low in Courage and Faint: now the Lord
doth allow us some private Shelters, Subter-
fuges, and absconding Places (only in neces-
sitous

citous cases) like retiring Chambers, or Apartments ; and calls there to hide, *Isa.* 26. ult. from Dangers, and publick Calamities, *Psal.* 57. 1. being soon to pass over : As *David* sculking from *Saul's* Rage, into that Cave *Adullam*, was. And in all the Suffering times God had still his Huts and *Adullams-Caves*, to secure his, *Mich.* 2. 15. in. And he takes it ill, that Nations and People consult against his hidden ones, as they did, *Psal.* 83. 3, 4. For our Jewels we hide in Cabinets, as rare, and dear ; and so did he *Lot*, *Gen.* 19. 10. blinding the *Sodomites* ; So *David* seven years, well nigh, (some since above 20 years) thus he did *Joash* (after King) all *Athaliahs* Tyranny. So was *Jeremy* and *Baruch*, hid by the Lord, *Jer.* 36. 26. For the one Prophesied, the other wrote and published sharp Rebukes ; both indeed were pretious Jewels, *Mal.* 3. 17. (other common stuff, we do not so prize) *Moses* is made worthy on't, and hid in that Rock, *Exod.* 33. 22. in the Clefts of it. And so, *Cant.* 2. 14. is the *Spouse*, and in the secret place of Stairs, that *Christ* (in private) may better hear and see her. Thus *Psal.* 32. 7. 143. 9. *David* fled to hide in God.

But this being too large a Field to reap, I cull out a narrow *Query* (a Case of Conscience) to resolve ; Some hiding implies guilt, *Gen.* 3. 8. *Is it lawful for Worshippers to hide in their Duty ? May humane Prohibitions supercede Divine Precepts ?*

Answ. For a man to prohibit what God commands, or command what God prohibits, is to set him in Gods Place, as co-ordinate, or above God ; which is the Blasphemy of Antichrist, to make God give his Subordinate, (whence Humane Power derives) Authority against himself. But to speak a little to the Case (abstractly) of absconding in time of danger, to evite mans rage :

1. By distinguishing of it.

2. By Position.

For distinction, I say, 1. To God (no doubt) it belongs to call in his *Elijahs* to hide, by *Cherith*, or at the *Sareptans*, and to lay *Ezekiel* on the side silent I yield, as *Ezek.* 4. 4. 6. for man so to do of his own will, I scruple, unless he dare pretend to such a Call.

2. For God by his Providence to hide his Worshippers a while, is one thing ; that is often. For men (without Precepts, or against them) to huddle up the Worship it self, is doubted.

Again, 3. For men to be expelled, exposed, and exiled from God's House, Word, Work, Worship, as *Jer.* 36. 5. and supply it by the Pen, as he, is one thing : To be voluntary, self exiles, to shut up our selves in solitude, and leave our Duty tamely, is another.

Once more. To be scattered is the Adversaries sin, that also is our sorrow ; to disperse in fear, without force (actual and military) is our sin. A bare Law could not loose Daniel from his homage to God.

2. By *Position* I conclude on 4 points for *Answer*. 1. Gods Law and Power is only absolute and arbitrary : our Obedience is first due to God ; to man (in him) only, and (against him) not at all, *Act*. 4. 18, 19. 5. 29. In the 1st. place the query is put to the Council : in the 2^d. is a *Position* what ought to be.

2. Gods Word, and Gospel-Worship ought to be open ; the outward Court of the People had no Covert ; as Christ did, so we should speak openly, as opposed to fear, or to secrecy. Christ and Gospel Worship are publick Blessings, not only for Saints edifying : but (which is a nobler use) for Sinners converting. The Temple was on a Hill ; the *East-gate* three times higher than the House ; the Brazen Altar set just before the Out-Court, all must look on the exhibiting of Sacred Misteries ; the Gospel ought not to be carried as stolen Goods, under the Cloak, to be a shame to it by our Walks, or ashamed of it in our Worship, is to incur a Wo and Curse, *Mark* 8. 38.

3. 'Tis ignoble to loose ground, valliantly won by Christ's Worthies : not like the Worthies of *David* of old, that defended a Plat of *Lentiles*, 2 *Sam*. 23. 11, 12. and so got a
E 2 great

great Victory ; we are unworthy Bankrupts to let go too easily, that noble footing Christ and brave old Apologists for the Word, lately wan us ; and what is gained from our Foes by Providence.

4. To fear, or flee, or faint in our Duty, is sin; tho it be to hide in the Temple, as *Nehe-miah*, ch. 6. 13. was prest and tempted to do (and that was the Place of worship) but refused to leave a publick Duty for private Safety. Our Lord and some others have fled, but an example is not a warrant to act, or desist (without a Precept) that is our set Rule.

I confess modern Practice, rising from servile fear, self-ends, and save-skin Doctrine, has (through late Custome) obtained some Imposition, on most, to private retirements, some to gratifie *Peters* hum our ; Mr. Pitty to thy self *ιωανς 801* as *Mat.* 16. 22. 23. Some to indulge *Nicodemites*, or them of Reputation and Note, *Gal.* 2. 2. Some ceding to men in power, to their's and Truth's loss ; or out 'of desire to kiss the *Cross* (*Oryah* like) and bid it a civil *Vale*, or goeby, have a late carried the Ark into *Obed-Edom's* House, and confined the Gospel to a narrow room, as others do the Auditors to 4 or 5 ; but to them only I say, had *Daniel* so done in his Domestick Prayer, and shut the window (that he opened towards *Jerusalem*) ch. 6. 10. and wav'd Devotion for 30 days, and said, shall I gratifie Rapine and Rage, loose my Place and Use, to Court Sy-cophants,

eophants, and fall in the mouths of Lions (and men worse) for a criticisme of time, or a Ritenicity? no, not so. Where had the Promise been in 2 *Chron.* 6.38. given to *Solomons* Prayer respecting that Temple? and his Simplicity; where the boldness of a Prophet for God, the glory of his Profession, and Gods miraculous Salvation, as also his Faith been? Nay, the Conviction of a *Persian* King? *Vers.* 28. & sequent.

If any alledge *Isai.* 8. 16. as a Precept to us; know, it prohibits the *Word* to be Preacht to Scoffers any more, that slight it, *Mat.* 7. 6. or reject it, as *Acts* 13. 46. Not unto those that loved and longed after it; to all such it was to be sealed, for safety and Secrecy as their Right.

Do you urge that Christ, in *John*, 12, 36. did go and hide himself. *Sol.* what our Lord did, is not matter of Precept to us in all things: and this teaches us, that after the day of his Grace past, it is just the things of our peace should be hid from our Eyes, as *Luke* 19. 42, 43, 44. but he speaks not of our hiding at all.

And for that of the Disciples, *John* 20. 19. being assembled, and the Doors shut for fear of the *Jews*; may not we do so? To that I say, all the Disciples did, is not a Law for our Imitation; that of assembling was good, and our Pattern; we are not here to forsake Assemblies of Saints, as *Heb.* 10. 25. But in their

fear (if sinful, we are not to follow them : all it shews, is, the *Jews* were opposite, and to avoid (what in them lay) being obnoxious to their Envy or Fury, they shut the Doors either weakly, or warily ; for a cause of cautious fear there was ; they had killed their Master, and would not surely spare the Disciples ; 'twas meet to hold them fast without ; he that was Lord of the Sabbath being rose, and to change it to first day, on this day comes among them ; allays fears, speaks peace, and commissions them with Power : and after we find them in every house, but more in the *Temple* and *Synagogues*, telling of his Resurrection, as *Acts* 1. 13. 2. 1. 3. 1. 4. 1. and even after an escape again in the *Temple*, ch. 5. 25. Being now got above all Fears. Worshippers may be hid (in their Duty) but the opener that Gospel-worship is, the better ; though in Perils.

To cure Ministers Fears, the Story of one Mr. *James Faber* of *Piccardy* is very pregnant,

Scripture fulfilled, p. 460. who being fled for the Gospel, at a Dinner with some of note ; weeping suddenly, gives this reason ; *That*

his sin was great, that being 100 years old, and had so long preacht the Gospel to others, who had suffered for it, he, as an unconstant Doctor should now flee ; and shed many tears : a little after said, the Master called for him : made his Will instantly, and shortly laid him asleep, and died,

Now

Now to end this head, let us only note the care that in particular God shows of his Worship, (partly) securing his Witnesses (partly) the Assemblies.

For the 1st. as Scriptures give Instances in *Jeremy*, so in *Paul*, *Acts* 19. 30. Here *Paul* (devoted a *Martyr*) is by Disciples preserved from the *Theatre*. I note, they using Gods means, did well, for *Paul's* safety; 'tis laudable (in the Godly) to be cary of the Lives and Uses of God's Witnesses: and so he escap't also *Aretas* his fury in *Damascus* by a Basket, they letting him down over the Wall, as 2 *Cor.* 11. 33. There his Conversion and Ministry began; there, *Acts.* 9. 20, 23. the *Jews* lay wait to kill him; to escape the Assassins and Souldiers, he flees. All flight is not sinful, and God had work for him abroad; they were his Rescuers.

A Senator of *Hala* gave *Brentius* advice, that some conspired his death, and bids, *Fuge, fuge, Brenti — cito*, &c. O *Brent* flee, go quickly. So an Angel (in an Old Man's Form) came to an Inn where several were in Company, and gave notice of the *Emperours* Order at hand to secure one *Gryneus*; he is no sooner gone, but in comes the Officer, but found him not. So Mr. *T. H.* of *N. E.* coming down as the Officer came up, askt him if Mr. *H.* be above; said *H.* yes, he was but now in that Room; so God blinds Malice often, and hides

his own in the hollow of his hand, as 'tis *Isai.* 51. 16. and so will it ever be with us (as with our Lord) till our hour appointed of God : as Christ was still preserved, so are his Witnesses, till (as Lambs) they be fit for the Altar.

2dly. Nor less care shows the Lord in a Convert, spread on Assemblies. . 'Tis next to a wonder in nature, that *Lions, Wolves, Foxes,* are so few, and yet bring forth *Cubbs* by 4 or 5 at once ; but Sheep that breed only at Spring, and seldom above one or two, are increast dayly by Flocks, though cut off for Sacrifices (often) and Food ; dayly quartered, fleeced, flayed, on every *Shambles*. And yet 'tis a far greater wonder, that *Wolvish Men,* and their *Puppets*, more ten to one, especially on persecuting days, than be the Saints, should not (long ago) have utterly extirpated all the Seed of God : but still to increase the wonder, the Race of Gods Seekers (the Affections and Assemblies both) are dayly increased, even in Times and Places of the greatest Rage and Voracity. What higher reason is to be rendered, than the sure Promise of God made to Assemblies, *Isaiah* 4. 4, 5. on Mount Zion. Read it, and note,

1. | The subject of the Promise, to whom made :

2. The

2. The Circumstances how it is performed.

1. I confess it is not made to all, as some need not to Gods covert, so others as little care for it, having Law and Force on their Part, all Power Civil, Military, Ministerial, backing and beating in all their Placits ; *tam verbis quam verberibus* ; with Temples, railed Altars and Ornatures, in grandeur and state, alamode : but those to whom

this is promised, are the Purg-
ed, when (v. 4.) *The Filth of the Daughter of Zion is purged* (*eth zoath*, the Ordure, in

JADIACH
תניז i. e. *cum*
abluerit sordes.

the *Hebr.* (i. e.) when the Excrements of man's wanton brain, is washt out of her holy Garments, and her Dung is swept out of God's House ; and when Fire has burnt out the spots, that all the waters of Affliction could not rinse, or rubb out ; then it follows, he will defend [every dwelling-Place ; that very House of *Obed-Edom* shall be blest and preserved ; as his was, that when the City was sadly ruined by *Earth-quake*, that part where a poor man was praying, was preserved, and every calling together or Meeting, as the word [*Mi-*

graejah] from a root that signifies, 1 to call, 2 to meet toge-

קרא

ther, 3 to Preach, 4 or to read. This is the end or design of the two first. On the holy *Meetings* (*erit Protectio*) a Covert, or Defence shall be, *Kabod-Chuppah*, such a Covert or Canopy as
the

*Quo Sponsus
cum Sponsa abde-
bat.*

the *Jews* had, by which two that were espoused were covered in Honour, and then came out to view : to note Assemblies are the Lords

espousing Times.

2. The Manner or Circumstances how this is done : *Bara*, he'll create it (*i. e.*) *ex nihilo*, without any assistance, humane, or pre-existing matter ; yea, maugre, all resistance, he'll create a defence ; and it is done by Judgment and a Spirit of burning : the Nature of fire being to sever dross from, and so make pure metal : this is of a word that *Taberah* comes from : it is a Spirit (that is) spiritual burning, or of God's Spirit, kindling the fire of true zeal to consume all Dross and Tinn in holy Duties ; the mode of this Shelter is express'd by allusion to that Pillar of Cloud that from *Egypt* to *Canaan* bespread, bedewed, and guided (yea, guarded) them through the Desert to that Rest ; which was,

1. A Blind to *Egypt* that pursued them close.

2. A Flame for Light, and leading in the Dark.

3. A terrour to *Lions*, and Beasts that fear Fire.

4. A *Baptisme*, or cool misty Cloud, by day to cover from heat (*as v. 6.*) of the *Sun*.

5. A

5. A sheltering Cloud to secure in Perils : and I presume, not without *Mannah* and *Water* too. One illustrates it by that in *Zach.* 2. 5. called a Wall of Fire : and I add *ch.* 9. 8. whers it is stiled a Camp about God's House (of which in the Use.) In *Deut.* 33. 12. note of *Benjamin*, this was his Blessing, *The Beloved of the Lord shall dwell in safety by him. (i. e.) Judah and Benjamin shall divide the Glory and Temple (by a Righ-line betwixt them: (as some note) Weemes, H. the Line divided the Temple, Ainsworth and Santum Sanctorum, and the others. very two Cherubs where (the Shechina) or Divine Majesty and Oracle fate and spake : and he shall dwell betwixt his Shoulders (col hajom) all the day.*

Now all I urge hence, is to prove that God is the Safety of Assemblies in worship of his Name: and though *Objections* may be made and answered in the Sequel; yet if God be as good as his word (as oft he is better) and if yet any remain of *Zions* Daughters, he is the same defence yesterday, to day, and for ever, as *Heb.* 13. 8. Modern Instances will yet further occur from History, to prove (*ex abundanti*) the truth of it. And so far is the 2d. head in the Act of Duty, how Gods defends his Worship.

3dly. Now let's explain how God defends his Worshippers afterwards: Tho it may be the Lot of the best to be exposed, and God in his Wisdom (for good and holy ends) suffers the

the worst of Men to prevail over the best, and to trample on the most sacred things, and Persons ; most (for his own times and ways he must take, to perform his Word, not ours) yet after men have prospered a long time, and Saints suffered with and for the *Sanctuary*, a little while, he comes (*a tergo*) unawares, after the one with Vengeance, and unto the Godly rides fast for their help and deliverance. There is none like the God of *Jeshurun* (said *Moses*) Deut. 33. 26. that is, of Upright Ones, *that rides on the Heavens for thy help, and in his Excellency on the Skies.* Note,

1. God is titled by the stile of a General, his Excellency, for he excells in Might, in Wisdom, in Command ore all in chief.

2. Though he delays, and is long and far behind our hasty desires, yet 'tis but as a Captain that steps to the Rere to bring them safe off; and he is not dismounted, he rides still, and on swift Steeds, the Skies, the Heavens, which Spheres do naturally move wondrous quick; so that he can soon overtake the foot of his Host, and also the Horse of his Enemies. 'Tis a Note of *

* *Burr.* that the old Wars of *Israel*
Lord of Hosts. were (on their part) still on foot, though *Pharaoh* pursued with Chariots and Horses; yet I am sure God rides with celerity, has a running Army, and all for our help.

To

To be a little more particular in this third head ; How God defends his Worshipers after, tho in the act of duty he may delay a little space of time, to try both their courage, and patience, and perseverance in well doing ; and herein he helps them also not a little ; and that is also a token of their Salvation.

But now as the after-clap Thunder is loudest, and that which brings the Bolt of Execution on the highest things : So

{ Does Gods fulminating Stroaks,
 { On Basbans highest sturdy Oaks,
 { And lofty Hills, as Psal. 81. 7.

— *feriunt summos fulmina montes.*

That *Psalms* says of *Israels* Deliverance out of *Pharaoh's* Slavery, *He answered in the secret place of Thunder.* (i. e.) by sore and heavy Judgments on *Aegypt*, *Exod.* 9. 23. And this not the least ; for as the Thunder terrified them, and the *Hail* and *Fire* mixt, smote *Grass*, *Herbs* and *Trees*, so that, *v.* 28. the King melts and thaws a while ; and at *Moses's* Prayer it was removed again : but the Heart freezes as hard as before, to enslave God's Children, till the *Red-Sea* soakt it once for all.

Nor are extraordinary Examples of this wanting here (when no ordinary obtain) sometimes God's Cannons go off, and the Report
 and

and Execution, is done at some distance, and heard of afterwards ; sometimes it is immediately ; and so here : on that day (*v.* 10.) he discomfited them : possibly sentence is not speedily — as *Eccl.* 8. 11. It may be, at Night, as in the Siege of *Jerusalem*, prophesied *Isai.* 17. 14. performed, *ch.* 37. 36. and that Night too , as to the Host. and *v.* 38. (as to the King) verified, and even in the act of his own Worship (it seems) in the House of his false God , his Sons (perhaps) in a Jealousie of being prevented in the Succession, slew him, and so he that did invade and besiege Gods City and Sanctuary, is cut off in his own, to read us his Crime in his own condemnation. *Polibius* said of *Antiochus*, he came to that ill end for attempting to spoil *Apollo's* Temple ; it was indeed for this assaulting of Gods. For, (*v.* 34.) is a Promise to defend that City as a Shield. (so the Word notes) *Herodotus* says of this defeat

* and death (soon after) * *Tho* misapplied to *Setho*,
that on his Tomb was *Priest* of *Vul-*
found that Epitaph, Look on *can.*
me and beware.

By this it is plain, God is in some Cases severe in expediting vengeance ; & tho he is slow to anger, yet if once angry, he rides swiftly ;

ly; and though he forbears some other Sinners long, as that Question implies, 1 Kings 14. 14. *I will rise against the House of Jeroboam* — but what, *even now*? That notes, either not yet, or in a very few years, and it was now in hand to be done by *Basasha*, and partly begun, in the death of *Abijah* his Son, and fulfilled thereafter in two years, or little more, as *Mayer* observes.

But revenges for wrongs and ruines of the Lords Altar, and Service may be observed to overtake some times Persons in particular, and sometimes Cities and People in bulk. For the former, the Judgments of God have oft surprised none of the meanest men: and that for the cause of *Zion*, that is, Liberty and Purity of Worship, and its lovers; see what followed *Cain* for guilt of *Abel's* blood, that bloody Cut-throat (as that word *isqazē* denotes) 1 John 3. 12.

not brooking a preciser Devotion than his, butchers a poor Brother for Conscience; but God sets a mark of visible terrour, and secret horror on him, that followed him (as a Blood-hound) to the end. the first quarrel was (as one says) *circa media sacrificii*. A Curse followed it, Gen. 4. 11. and

Crit. Sacr. proprie est ferro fratrem, — jugulo adacto occidere.

and still does all that go in *Cain's* way of Persecution. *Judg. v. 11.* and *Balaam's*, the way of cursing, *2 Peter 2. 15.* Like *John Diazius*, that having killed his own Brother, fled to *Rome* (as *Cain* to *Nod*) and there is cannonized, but so dogged in his Soul, that for want of a Gibbet, he hang-
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Sin it self is turn- his Mule. As *Tacitus*
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Pavor & Palor are fit Gods for some that do as *Tullus Hostilius* did by *Numas* Zeal : deride the Devotion of Predecessors. It pulls on the Successors the Predecessors Curse, to scorn and renounce the Progenitors Religion.

Pharaoh detains Gods *Israel* from Sacrifice ; yea, brands them, and it, as Idle, *Exod. 3. 17.* drives *Moses* the Court, now no Petitions (to relax Grievances) are allowed, nay, they are threatned with death, if they see his face : what follows ? Why now things ripen ; he for ruine, they for redemption : and the People fear them, *Moses* is famous, the Council divide, and Courtiers plead for *Israel* to go. As (since) *Luthers* Confessions sent to all the Electoral Princes, obtained respect.

To go on, what came of *Balaam's* Curse, that *Balak* will needs have to pass on God's *Israel*: 'cause they dwelt alone, *Numb.* 23. 8, 5. and obey'd Laws distinct from all People; even the Law of their God was their Crime, (as *Dan.* 6. 5.) a little after, their Wives had vex'd *Israel*, they and he, (the Arch-Inchanter) perish in war, *Chap.* 25. 17. & 31. 2, 8. For tho *Balaam* went to his place, he return'd to *Midian* (for's Fees of Divination) after; (as *Chazcuni* says) and with them perish'd.

What Preferment got *Human* by slander of *Israel*, for the Law of God; (*virtus pro vitio sepe habetur*) Virtue often is deem'd a Vice: as *Ester* 3. 8. a little Honour at Court, and *Mordecai's* Gibbet.

—*Nec Lex est justior ulla,
Quam necis artifices, arte perire sua.*

Its just to reap ruine by our own Arts.

What a Wound got *Cambyfes* that letted the Temple-work, and Worship, by sown Sword, mounting on Horse-back, which falling out pierc'd his Thigh, and by that he died.

In a word, what Peace got *Judas*, that in that Garden, which he knew was the place of Christ's retirement for Prayer, (and then he was at Prayer) there assaults him; and after a convincing Glimpse of divine awful Majesty, stunning and smiting him and them back, for all their Staves and Swords: Yet him they

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seize, (now his hour being come) scatter the poor Disciples, and silence 12 at once, (the Master, and all the Eleven.) But what Peace had he after it, that as *Zimri*, (betray'd) slew his Master; so was he guide to them that took Jesus, *Acts* 1. 16. Sure he died a double Death (at least.) For 1. This (*Doeg*-like) Informer, goes to the chief Priests, his (*participes Criminis*) Fellow Criminals: yet got' of 'em, but cold Comfort, unto his Horrour: the Silver melts in's Conscience, and all they say, is, what's that to us, see thou to t; blowing up the Sparks of Hell in's Breast, that scalded his Soul, more than the Silver, and so being dead in sinful Induration, choak'd by that Sop, and Threat that Christ gave, (and as half dead before) becomes his own Hangman; so the Evangelists agree: but in *Acts* 1. 18. he burst, (ἐλακκσε, as with a Crack.) And now his Bowels burst out, that had so few to Christ, and others his Brethren, and Betters. *Trap in locum*, Parallels him, by, one *Foxford* (the Bishop of London's Pinfold) that

* *Mr. Fox's*
Act. & Mon.
pag. 1055.
He was trou-
bler of all
London Di-
ocess in H.8.
days.

* Chancellor that died as *Arri-*
us, his Guts all burst out. And
also cites *Papias* (in *Eusebius*)
that said the Rope broke and a
Cart run over him: but *præci-*
pitatus [πρηνὴς γρόμενῳ] *sus-*
pensus: He was (say some)
hoist up, and out of the Air,
thrown head-long; and so burst
by

by the Devil. But others say, as *Augustine* and *Dr. Mayer*, that having with violence cast himself in the Haltar; he fell and burist; and just, that the knot of that Cord should strangle the Throat, that betray'd his Master. He fell said another from an Apostle, to Apostate, and so died void of Bowels, to all Piety: like one of *Rome*, (*Bellarmin de arte moriendi.*) that had nothing to say to God for himself: (save for his Wife) *Ego enim ad Inferos propero*, &c. I hasten to Hell, which is called his own place: and Hell, and Gibbet, groan for such.

Other Examples since have occurred often, what Subject more copiously treated in all Ancient Historians, *Eusebius*, *Tertullian's Lives of the Fathers*, *Melcher Adam*, *Magdeburg Cent.* and in many late Authors since, *Mr. Fox*, *Joh. Knox*, *Mr. Clark*, &c. So that 'twere needless to recite them here: having along (in this Head) interlin'd them. I'll only cite the last *Herod*, that like the other of that name, vexed the Church, killed *James*, *Acts 12.1,2.* put *Peter* in Prison, (design'd for Martyr) but being dazled with popular applause, arrogates (by adulation) a sort of Deity to himself: and to confute his Folly, not long after, being smitten of an Angel, *vers. 23.* he's eaten of Lice and Worms, and so dies. And so did his Grandfather before: as also *Maximinus* after, that sought to abolish the name of Christ and Religion. So did *Diagoras* that Atheist, denier of a Diety. So *Philip the 2d of Spain*,
F 2
and

and *Charles* the 9th of *France*, that died in *Gore*, of all which 't may be said, (as of *Arrius*) it was, *Precationis opus, non morbi*; that work was done by Prayer, not Sicknefs.

2^{dly}, For People and Cities: tho God's Patience has ftaid long, yet has forbearance been no acquitting the Guilty, his Memory never flips Payment. Vengeance comes on a leaden Foot, but after a hundred (two or three hundred) years, as in *Eli's* cafe, pays the old Threat, (quite forgot) with Intereft, and double Encreafe; and of the time, or meafure no account can be given at all; fave the Will and Arbitrary Pleafure of God: perhaps that year fome are pay'd off: others in their Succellors, as *Jeroboam* in *Baasha*; *Eli* in's House: as the fecond Command fays, *Exod. 20. 5. Visiting the Sins of Parents, on Children, to the third or fourth Age*: as the now difperft Jewish-Race find, that continue in the fame unbelief. So doleful a Curfe it is to fucceed unto a bloody Idolatrous Throne, or curft Race, *Job. 21. 19*. Let us trace Antiquity, and read in the firft and moft facred Hiftories what became of Violaters, and Violenters of facred Men, and Things, *Cain, Enoch, Noah, Abraham* (a Prophet, *Gen. 20. 7.*) after *Lot* in *Sodom*, *Gen. 19*. who is fav'd, and that City burnt at once. But I pafs to *Egypt*; what Broad-fides gave the Lord to it, for fuppreffing and ftopping God's Service? What became of 'em, why in 30 or 40 days (fays *Usher*

Usher in his *Annales*, 1. Vol.) those ten Plagues
 nigh sunk 'em with *Pharaoh*. But *Amalek* is
 stiled first of the Nations, *Exod.* 17. 14. *Numb.*
 24. 20. (i. e.) that assaulted God's *Israel*
 (*H. Ainsworth, in locum.*) in the way to his
 Worship: and what came on't? 1. God pro-
 claims a truceless War with 'em. *Exod.* 17. ult.
 gives it a recital, *Deut.* 25. 19. 1 *Sam.* 15. 1.
 after *Saul* was bid execute it, and did it in
 part: *David* more fully; *Simeon* yet more, in
 the days of *Hezekiah*, 1 *Chron.* 4. 42, 43. and
 so in *Esther*. So that what is to do yet, takes
 place in Christ's Kingdom, when he sits on
 that Throne the Father's Hand was laid on,
 to defend. Nor were the Jews excused after
 the rejection of Christ and the Gospel, the
Romans came and laid waste the Nation: And
 what's become of the seven *Asian* Churches,
 and now the *Greeks*, all under the Curse, in-
 tailed on this Crime? Nor fared the *Britains*
 better, as *Gildas* that mournful Prophet said,
 and felt; but his Injuries were paid dear for,
 soon after: As our *Speed*, pag. 190. and others
 observe, who says those times lasted 40 years:
 So he cites *Gildas* words too long to insert
 here. After. pag. 192. *Vortigern* sent for the
Saxons, that instead of hoped Friends, proved
 try'd Enemies; for 300 years through the
 Tyranny of that *Vortigern*. " They did all
 " contrary to themselves, that Medicine of
 " the truest Physician, to them was needless:
 " (that's the Salvation of the Gospel.) Nor

" was the Lord's Flock, or their Shepherds
 " better : — They swell'd with Pride, and
 " griping Envy : yea Contempt was poured
 " on their Princes : nay as mad Horses they
 " ran with the Bit, and their Riders : and
 " left the way of Salvation. — And pag.
 193. out of *Gildas* says ; All the Councillors
 with the proud Tyrant (blinded in Judgment)
 devised a way of Protection, that prov'd the
 Countries Destruction : (*i. e.*) to let in the
Saxons : A People hated of God and Man,
 (so he.) These break the Covenant, waste
 the Land, East and West : like the *Assyrian*,
 fire the Holy Places, the dwellings of God's
 Name : laid their Turrets, Priests, Altars,
 all on the Ground, gored with bloody quar-
 ters ; as in a Wine-Press : that had no Sepul-
 chres, save Ruins of Buildings, wild Beasts,
 and Birds Maws. " Pag. 194. Others going
 " over Sea, sang mournfully that sad *Psalms*
 " 44. 11. *Thou hast given us as Sheep to be slain,*
 " *and scattered us among the Heathen* : some
 " liv'd in Woods, Thickets, and Rocks at
 " Sea ; all about the Year of Christ, 473.

Fuller of these days observes of *Vortigern*,
 that in him all the Dreggs of his wicked An-
 cestors were settled ; that then one *Germane*,
 and *Lupus* preach'd in the Fields, and twice
 subdued the *Pelagians* : 1. By Battle, and that
Hallelujah-Victory, got blowless. 2. By a
 Disputation : yet they by the Example of
 their vicious King, (forsaken of God, and
 Man,

Man, and so left to himself) ran to all manner of Sin : *Fuller's Ecclesiastical History of Gildas*, pag. 32. Cent. 5. S. 14. That *Gildas* duely styles him [*atatis atramentum*;] the very Ink (blot) of that Age : and tho God beat 'em, they (as restiff Horses) went worse for't, had they as carefully bemoan'd their Sins to God, as their Sorrow to *Romans*, their Requests in Heaven had been as graciously received, as their Petitions on Earth, were carelessly rejected.

By all which Examples, we see how God by Punishments on Persons, and People (even to our own) plagues contempt of his Worship.

And for Cities and Towns (corporate, or not) no less Jealousy does he conceive (and in time vent) against the Abusers of Holy Things : a little will sufficiently Instance it.

For as Cities are great Bodies and numerous in concourse ; so have they advantages for Good, or Evil, and move, as they're reigned by them that prelide ; especially towards Evil, by the dead weight, tho not so strongly to Good : thence 'tis, *Lot* was so furiously treated in *Sodom*, for preaching so gravely Sobriety : and *Shechem* rid by *Abimelech*, posted on through the Blood of nigh 70 Men, besides the War ; till God mingled a perverse Spirit 'twixt him and them, and so they came even with one the other for the Blood and Usurpation they usher'd him in

with, *Judg.* 9. 2, 5, 23. *ult.* But (without Digression) If *Meroz* sustain'd the Curse of an Angel for not helping the Lord against the Mighty, *Judg.* 5. 23. what Curse is incurr'd for helping the Mighty against the Angels of Christ, the Messengers and Assemblies of God ?

If *Jericho's* Repair, (whose Fall was by the Arm of Faith) intail'd a Curse on him, and his, that should rebuild it : what deserves it to build up (not *Zion*, but) *Babel*, on her Ruins ? If *Niniveh* was spared that heard *Jonah*, and repented for that Preacher in the Streets, the King obeying the word of a Pilgrim : what does that City demerit, that banishes, silences, and starves more than hundreds of such ? what shall I say of *Chorazin*, *Bethsaida*, of *Jerusalem*, the Nest of Devotion, that not a Prophet must perish out on't, *Luk.* 13. 33. a sad Character for such a City of God ! where's the old Cities, *Adam*, *Meroz*, *Laiſh*, or *No* ? Nay *Sciloe*, *Bethlem*, *Antioch*, *Laodicea*, and many more, some sack'd by War, some burnt to Ashes, some sunk by Inundations, or subdu'd by Forreigners ; some betray'd to Fury, by intestine Broils ; some shiver'd to pieces, by Earthquakes ; and all lost by base Security : So that where the Gospel, and pure Devotion has ever obtain'd, as earſt at *Rome*, and of late in *London*, many Years : If (after all Calls) it be rejected, may it not prove the Motto of such Cities and Towns, as of that ruin'd Town, where this

was found: *Here lies the City that perish'd with Silence.* So for that Head.

But Scripture yet adduces more matter to amplify this, by some apt Metaphors that do open this: how God defends us, (*i. e.*) As a Bird, a Shadow, a Shepherd, a Wall of Fire, or a Camp, &c, of which a little to each.

1. As Birds *Isa.* 31. 5. flying, so will the Lord of Hosts defend *Jerusalem*; defending he will deliver, and passing over, preserve it. The scope is to hearten the Faithful 'gainst all Fear, by various Arguments: two especially, 1. The promise of Defence: (*vers.* 5.) 2. The Presence of God, and the Fire of his Altar burning in *Zion*: as Dr. *Mayer* observes, the former among others is illustrate by a Simile of Birds flying; that denotes either, 1. That Birds on the Wing were not so much in danger as on the Earth, where Snares lye: So they by a flight to God, on the Wing of Faith, might get above all Adversaries, without the Snare, that trust in *Egypt*; or human help, brings. So the Net was in vain spread for 'em.

2. Birds in flying defend their Nests, and Young, by giering and veering in the Air as the *Plover* or *Lapwing*, that keeps a flutter (at a distance) to elude the danger. So God would lead the *Assyrian* into a gross mistake by putting him in hope, of his now finding the Nest of that People, *Chap.* 10. 14. and none moved the Wing at him, yet it was vain hope. Or,

3. As

3. As Birds of Prey, (the Eagle, and such) do soar to a high Mount in the Air, yet have an Eye to their Nest and Young, and finding them in danger, douse down for their safety, on the backs of all that rob the Nest, or seize on the Young : So the Lord (as an Eagle) would flutter o're *Zion*, *Deut.* 32. 11. and save his Children ; secure and watch the Meetings on *Zion*, and shortly douse on the backs of the *Assyrians*, so he did three ways : as, 1. On the Army, that was slain. 2. The young Captains they fled. 3. The King he by his Successors was kill'd ; and all as *Hezekiah* pray'd, *2 Kings* 19. 15. *O God, that dwellest among the Cherubims, &c.* that was God's Nest, and thence God emitted fire from's Altar, that made 'em afraid, (as *vers.* 9.) and at last that being the best City of all civil and sacred Treasure ; God that was present among them would be their Defence, a *Jehova Nisci*, and (as once in *Egypt*) make a new Passover in (both) their rescue from the *Assyrian* Talions, (that *vivitur ex rapto*) and in a Revenge on him, for both these are in the sense.

Now hence may all the Monsters on Earth, the rampant Lions at Arms, the voracious Eagles of Prey take warning, that the Prayer stolen off God's Altar, hath a live Coal cleaving to't, (*Isa.* 10. 16.) that under all their Glory shall kindle a burning (as a Fire not blown, (*Job* 20. 26.) which shortly will consume the Forrest of their Carmel, the Nests of their Covents,

Covents, and all the places to which they have brought their Rapine.

2. This Defence is like that of a Shadow, as of a Curtain, a Grove, Bough, or a Tent, and a Rock : These two last are apt to our purpose, and promis'd in *Isa. 4. ult.* the other in *Chap. 32. 2.* for in the former Chapter, (*vers. 5.*) it's call'd a Cloud, a sweet Shelter in ther heat, and of use to quench the inner heat of Thirst, as well as cool, or cure the scorplings of the Sun-Beams : and here (*v. 6.*) a Shadow made by a Tabernacle, Booth, or Tent, like to *Israel's* in the Desert, 40 Years ; or that spread over the Ark, where God communed with *Moses* : nay he oft fill'd the Tent with a Cloud, as *Numb. 12. 5.* a token of Favour to him, but Wrath to *Miriam*, that quarrell'd at his Office ; and the use of this is, against stormy Persecution, and the ruine of Afflictions, publick, or perforal Trials, *Chap. 18. 4.* it's called a Cloud of Dew in the heat of Harvett ; and this was wont to be a time (*Gen. 18. 1.*) and place of rest at noon, *Cant. 1. 7.* all which notes that when the hot scorching Sun of Persecution is over us, and yet the heat of Zeal and Love, flame within ; now God draws the Cloud of Presence and Defence over his, in his Pavilion are we both warm, and safe.

3. God's Defence is like that of a Shepherd that that wards by day, and watches by night for the safety of his Flock : it's
true,

true, if God do fall on the Prey, a multitude of them will never stop his pursuit, by their fear or noise, to prevent his Prey, nor rescue it (seiz'd) as *Isa.* 31. 4. Yet if God will defend his own, (Oh all ye Pastors)! and save his Lambs in their Folds from your Paws, and Jaws, he'll not abase himself for your noise; so will the Lord fight for mount *Zion*, and the Hill thereof; so is the sense (*Annotat. in loc.*) and consonant to other Scriptures, as *Mic.* 5. 7, 8. and so observe that of *Ezek.* 34. 7, 8, 12, &c. where the Lord complains of the false Pastors, (of both sorts) that rul'd with Force and Cruelty, to the scattering of God's Flock, and of the hard Measures and Pastures given them, how they ate but fed not the Flock; whence Dr. *Mayor* (*In loc. p.* 451. *A Lapid.*) cites an old Canon, *Beneficium datur propter Officium*; i. e. Profit requires Duty, and so finds just fault with our Church-men that took of the Fall and did not the Duty; ' Lords, Bishops, Deans, Deacons, Prebends, ' &c. Pluralists; but all their gain proves but ' as that *Aurum Tholosanum*, to waste their ' Wealth; against such Harpies two things ' are promised.

1. God would judg the pushing Rams, &c. and discern 'twixt Cattel and Cattel; ' and feed the strong with Judgment, (*i. e.*) ' spiritual or typical Rulers; that thrust and ' push'd with the Horn, by Extortions on the ' best

‘best, (by their Ruine) to get Riches ; and thus will God defend his Flock.

2. By raising a Plant of Renown for them partly in the return from *Babylon*, fulfill’d in *Zerubbabel*, *Joshua*, *Ezra*, &c. *Verf.* 23, 24. and after in Christ’s time, when prohibited, imprisoned, and proscrib’d by the Councel, yet they still came off in peace, and safety, *Acts* 4. and 5.

4. Like a Wall : when the Church bewails her Misery, ’tis exprest by destroying the Wall of the Daughter of *Zion*, *Lam.* 8. 2. which being broke or trod down, lays the Vineyard open to Boars and little Foxes : When that Church *Isa.* 5. 2, 5. is built up, its call’d a Wall, *Cant.* 8. 9, 10. and the faithful Prophets are stil’d Brazen Walls, *Jer.* 15. 20. Nor can this fenced Wall be skail’d, (but by Sin) or hindred long in rearing, tho in troublesome times, *Dan.* 2. 25. No trouble in the times, may stay God’s Workmen, nor ought, nor indeed can ; for when our Walls are to be built, it’s promis’d the Decree (*Mic.* 7. 11.) shall be remov’d far ; (i. e.) the Decree of God’s Displeasure, as *Zep.* 2. 2. or the Decree of Man’s prohibition, *Ezra* 4. 19, 21.

Now a Wall, if strong (as this is) being God’s, receives all the Balls and Bullets, all Blasts and Batterys, that are beat upon’t, and causes them all to recoyl, sometimes to the hurt of him that sent’em ; ever to the safety
of

of those imur'd. What hurt gets *Israel*, if hous'd when *Egypt* is all in a Tempest? What does the Rain to the Wall, it dathes a Dew on't, and that drops off, so's gone? What suffers the Rock by the dash of a Wave? alas, stand a little (as the *Eagers* in *Ouse*, *Trent*, or *Humber*,) spurt and flash o're the Wall, by and by all's past. For this see yet where your strength lies; *Isa.* 25. 4. and *Chap.* 32. 2. *Thou hast been a Strength to the poor in Distress, a Strength, a Shaddow, a Refuge from Storm and Heat, when the Blast of the terrible one, is as a Storm against the Wall.* So is Christ's Kingdom a Shaddow of a great Rock, in a weary Land, and surely a Wall of Mud, or Wood, of Stone, or Brass, may be strong; but of Fire far stronger, and more formidable; and such is promis'd to *Zion*; nay one of Pearl, *Isa.* 54. 11, 16. with *Apoc.* 21. 14, 18. and who can or dare to dig at it? surely then we'll call them *Walls Salvation, and Gates Praise*, *Isa.* 60. 11. *For the Gates of Hell shall not* (and how can the Gates of Earth?) *prevail against it; Mat.* 16. 18. Were the Canons of *Rome*, and Curses of our *Doctors Commons* as big as the Duke of *Ferrara's*, call'd the one, the *Earthquake*; the other *Grandiabolo*, this Wall shall not only repel, but retort all the Ord'nance of these Hellish *Gammadims* of *Tyre*.

5. God's defence is as broad Rivers, (as in *Isa.* 33. 21.) or as Brooks of Defence, *Isa.* 19. 6. strong, broad, deep, and not fordable, nor yet navigable, by any Assailant: the Sense is, tho the literal *Jerusalem* had no navigable River, (a little Rivelet of *Siloe*, it had, but just sufficient for Water) to Moat, and inviron it, and so lay exposed to any Assaults; yet the mystical *Jerusalem* (the Spouse of Christ) shall be defended with a River, *Psal.* 46. 4. (her God) the Streams strong and deep, as unpassable as that in *Ezek.* 47. 5. to prevent all Assaulters, and yet as Rivers do, to bring in all the Wealth and Glory of the Nations; which looks to *Hezekiah* (in part,) but fully to Christ in his Kingdom, his own Beauty, and Glory, yet to be. As *Mesopotamia* or *Egypt* surrounded with *Euphrates*, or *Nylus*, *Annotat. in loc.* Nay as *Eden* with four Rivers: And Dr. *Mayer* says, that *New Jerusalem* *Apoc.* 21. is pointed at too, that should need no Provisions, Gallies, or Oars to supply it; for God should be all: and this is *Zion* so guarded of God, the City of all our Solemnities; our solemn Prayers and Praises, our Feasts, and our Fasts, our Altars, and Oblations, our Services and our solemn Meetings, at *Zion* we had them to that Hill we brought them with Joy. The *Assyrian* stopt us, (through the Siege) but now from all parts, our Freedom being restor'd, the Force call'd off, and Execution done by the Angel, we may
return

return to *Zion* with Songs, and keep our Solemn Feasts, and pay our Vows : for as *Nabum* 1. 16. the wicked [*Belial*] is cut off : and hence Dr. *Mayer*, and *Trapp* (out of *Gwalter*) cites the Epitaph of this proud *Assyrian*, set up on's Statue in *Egypt*. Look upon me, O ye, and learn Godly to be.

—εἰς ἐμὴ τῆς ὀρέων—ἐνστεῖν ἐστὶ.

6. 'Tis a Defence like a Military Camp : the Lord of Hosts never wants a Camp, nor Weapons form'd against his by the Devil, and his Antichristian Bands ; nor wants he an holy Host to fight for him : but yet this holy War is not always managed alike, or by carnal Weapons ; tho he pleases to call for such, *Luke* 22. 36. to try what his Followers will do for him ; yet he lays them down, and bids *Peter* put up again, *Mat.* 26. 52. (a command that *Peter's* now Successors never obey ;) but this is not to give up his Cause, or the Field to the Devil : but in design to sett a Compass (as he bid *David*, 1 *Sam.* 5. 23.) and so by Ambushcado to come behind them and cudgel their Backs roundly. And so the Battel was Gods, the sound of a going (say of Angels, as Dr. *Willet* being heard o're the *Mulberry-Trees*; they're smit, and shatter'd from *Geba* to *Gazer*, (i. e.) 18 Miles. Now be it a Field, or a Siege, that he sustains ; If he surround *Jericho*, (*Josh.* 6.) Rams Horns blown, shall Scale the Walls (by

(by Faith) as well as *Roman Rams* : or is't the last City of his that is in Siege, nigh lost ; 'tis but one such Angel going thorow the Camp, and an hundred and eighty five thousand all dye, and the rest fly ; all brave Captains, and yet to save their Faces turn their Backs ; as *Pompey's* Courtiers did, to *Cesar's* old Soldiers, whose word was, *Feri faciem, i. e.* smite at the Face.

But my point is on the defensive part, where note ; as there are some offensive, so has he some defensive Weapons, *Cant.* 3. 8. that he can command at Pleasure out of *David's* Armory, *Cant.* 4. 4. *i. e.* Buckler and Shield, (and such like, not for Fight, but Fence ;) by which, as by a Breast plate, he repels blows from the Vitals. Of these boasts *David, Psal.* 18. 1, 2. and many like Scriptures ; nine Expressions ; five or six of them of a defensive use ; Rock, Fortress, Buckler, Tower, Shield, (*ver.* 35.) and Prayer (*ver.* 3.) of all which I may not now treat ; only of the Shield of שׁוּרְיָן, *ganan* ; [*Clypeus* מִנִּי
quod instar scuti illum protegeret] *scutum*
hence Rulers are call'd Shields, *meum.*
Regum est, Populum protegere ; it being their part to defend the poor. Now when all Refuges fail, and Darts fly fast at the Heart, God as a Shield, intervenes 'twixt the Skin and Dart, or thrust ; to save from personal Hazard : so it once was for a Boat, to whaft one to Shore, and a Fence at Land, to save

from Arrows ; and in the late Rebellion in *Ireland*, in 41, when a Popish Tory had thrust thrice at a Woman's naked Breast, and could not pierce, he left her alive, confounded at what she had told him, that she could not be hurt, but by God's leave. But I urge it to show more publickly, the Defence that God's Camp is to his House, more to his Bed ; as *Solomon's* guarded by the Swords (*Cant.* 3. 7, 8.) of sixty valiant Men, (Bed (*i. e.*) of Communion with his ;) because of fear in the Night. So is God's House set about ; and so that Promise runs, *Zech.* 9. 8. *I will encamp about my House, because of the Army,---* (*q. d.*) tho my House newly raised off its Ruines, has few Friends, less Fence to fight for it, or be a guard to it ; yet I will be carefull to secure it by that *posse Committatus*, from Heaven ; for I see many Armies pass and return ; as did the *Selencide* and *Lagide* of *Antiochus*, and also *Alexander* to *Ammons* Oracle, and so back to *Persia*, that same way ; which must ravage *Judaea* for Forage very much ; and I know it is impossible by Armies to rule my *Israel*, without Oppressors (or *Sultans*) to spoil them ; therefore of this People I take care, that the State of my City and House stand firm that while : and so it did, tho oft shaken fore ; (tho it looks on, to a yet further calling of them) and he gives this reason, for now I have seen (that is, by Experience) their Purposes and Projects, by their Military Practices :

Practices: they mean to govern by (or stand on their Sword, *Ezek. 33. 26.*) and so I see plainly, that Weapon, which was drawn for my City and Service-defence, is like now to be perverted to offend the Upright; therefore I'll raise up *Zion's Sons*, against the Sons of Greece (*v. 13.* See Dr. Mayor 14.) and blow the Trumpet in loc. it was so for them my self, and my Arrows shall go forth as Lightning: Maccabees. and so (*ver. 15.*) I'll defend them, yet not in a visible Militia, or outward Force, for God stirr'd up Men (formerly opposite) to set them at liberty to return, build, sacrifice, and it prospered too; tho it prospects to a fuller Deliverance after at their next Redemption; and so also it looks (in the letter) to the days and Exploits of the *Maccabees*, who were very successful against the Forces of *Antiochus* and his Soldiers, (as before is said) on his House, Temple and Altar's behalf. For as God is a Man of War, so in our Defence he uses not only a Sword of Defence, but Arrows, that wound at a distance; and tho the way and time of God's Warfare is unknown, yet is he oft in the Field, for *Zion's* cause, and Sons, and secretly draws a Bow, (or at adventure lets one do't) that sends going the proudest *Ahab*; and if his Tools be but a Shepherd's Bag, 1 *Sam. 17. 49.* a Sling, or a smooth Stone (of Prayer) as *ver. 15.* that, (as once

on *Goliath*) shall bring the most railing Wretch groveling to the Foot. Our great Shepherd, *Jesus*, is the same as that Angel, *Josh. 5. 14. A Captain of the Lord's Host am I, now come*, (saith he). One Metaphor more I'll urge for this, (and so proceed) that's the Defence of a Solicitor.

7. The Lord puts on the place and title of an Advocate, or Intercessor, to plead and sollicite the cause of his Worship, and People adhering to it, in its Purity. In this Testimony are many now concern'd; 't has been a Controversy depending ever since *Abel*, less or more; while Priesthood was in the first-born (as in *Cain*, and many hundreds of Years after it was) and Worship domestick. Oft the Priests were Presecutors, oftner Neglecters of its divine Purity, as *Eli's* two Sons, and Abusers of the Observers. When God chose *Zion*, the more exact and express the Laws of God were, more remiss were some, and opposite others were in preserving its Bounds from all Violation. *Edom* and *Ama-leck* had a more special Enmity from the first to the Throne of the Lord, and persisted in't to many Ages, as in all the Scripture Chronicles, to *Isa. 34.* and after to the *Persians* times, yea to *Daniel* and *Maccabees* days, may easily be seen in the Story of the Old-Testament. And of that Stock is *Herod* the first said to be, in *Mat. 2.* who wrote his Enmity in red Letters to the death (say some)

of

of 14000 Infants, all Martyrs for Christ's sake in *Bethlehem*: which makes that Reverend Dr. *Tho. Taylor* Dr. T. Taylor to make them Types of our *his Romish* *Romans*. Nor does that bloody *Edomite*. Religion want a Duke in any

Age, to draw the same red and bloody Lines to latter days; witness *D'Alva*, *D. Guise*, and *Savoy*, &c. Now when Popery is up, and all-a-mode, and protesting, or earnest open witnessing pleases not; hence rises a Controversy call'd *Zions*, whose Laws must obtain God's or *Baal's*, Christ's or Antichrist's, *Bethel's* or *Belial's*; this is the [*his dependens*] still; and after Truths are cleared pretty well (as in late days, that of Justification was) yet the Laws and Canons of pure Worship are still *sub Judice*; and tho sometimes the Throne, the Field, the Bench have attested, and the Pulpit oftner obtested in its behalf; yet it has mostly been held at the Bar and Staves end; and (which is observable) it has thence, or thereby won (I mean by Sufferings) all the ground and hold it has, and more then by all Help, or Power humane.

Now when the Wisdom of God suffers the Will of Man to obtain against pure Worship, and to keep (or call) to the Bar or Prison any Professors, or bold Confessors thereof, that by preaching, writing, separating, do declare against the Fibres of Superstition, or for

Reformation, and own the Authority of God in's Word, Christ in the Law of the Gospel ; and dare not (being forbid it) to conform, *Rom. 12. 2. to this World* in Wickedness, in Words, or Worship, being redeem'd from it, *Gal. 1. 4.* and it's vain Conversation receiv'd by Tradition ; *1 Pet. 1. 19.* These are the exposed ones, either to Calumnies in Name, as Hereticks, Schismaticks, or (worse) Seditious, Rebels ; nay, to Confiscation, Fines, Spoils (in States), and often to Deaths, for God's sake ; or what is worse (in a sort) to be proscribed, silenced, and banished, and rendered useles to Christ and Souls.

Hence God the Judg of all, comes also to the Bar, as witness or pleader for the Prisoner (his Client) and runs in (as that word *Intercessor* signifies) wondering that none would espouse a forlorn Cause, that sues to Men (*in formâ pauperis*) for Law and Right for God's sake, due to the vilest, tho denied, or delayed the best. This is discerned by the manner of his Plea, (*i. e.*) sometimes more mildly, and (if needful) more strangely or severely. As now,

1. When Mildness will do ; God by some Division, or hot Debate, mixes (after a time) a perverse Spirit in *Abimeleck's* Courtiers, (*Judg. 9. 23.*) and by that weakens all Resolves of Fury : for its just, Fire should be cast in their Councils, that kindle a Fire in *Zion's* Palace. Or,

2. By

2. By perplexing and involving Debates, or Resolves, while some of *Pharaoh's* Archers (the *Magicians*, *Jannes* and *Jambres*) 'withstood (*Isa.* 19. 14. 2 *Tim.* 3. 8.) *Moses* and *Israel's* Freedom, no doubt the sober sort plead (*Exod.* 10. 7.) and say, let them go Sacrifice, if *Pharaoh's* Disease, the Stone in the Heart, had not preponderated it.

3. Possibly the matter is swayed by Profit or Loss: Interest steers for or against Piety too much: *Haman* deserved his Preferment at home, for abusing the King's Ears (*Est.* 3. 7, 8. *Chap.* 7. 4. 8. 5.) and got it (at last) when the King was better inform'd.

4. Perhaps a providential Contingency, tho as casual as a Night's sleep, (*Est.* 6. 1, 3.) or the opening of a Book of Records, and the Recognition of some true Discovery made of a treasonable Plot, serves to awake Ingenuity to gratitude, and so veres matters about for the best.

5. So may natural Conscience, prickt by regret, touch'd with a love to a wise Courtier, and old Servant, or trusty Counsellour, disturb one that is candid, and break the Sleep and Brain too; having been over-drove by precipitant ends or clancular Advice; so sending the King to the Den, with an Outcry to relieve *Daniel*, *Dan.* 6. 7, 20, 23, 24.

6. Nor is Satan able to stifle Experience of Mens undoubted Fidelity, and long abearance. *Laban* found by Experience (as *Gen.* 30.

27. or as the Hebrew, *by Serpentine Divination*, שחן, of *Nachash a Serpent*) God had blest him for *Jacob's* sake, and so hurt him not : Diabolical *Augures* must sometimes own Truth. *Ex suo commodo argumentatur*, he argues from his own Profit, *Pareus*.

7. By a Dream : Sometimes God pleads by some Terrour, or a Fright ; thundering in the Conscience, as with *Abimelech*, (*Gen.* 20.6.) for the Prophet *Abraham*, and caused him, send him away, (and *Sarah* too) in Peace and Wealth ; so did some of the Emperours, as *Dioclesian*, lay down the Robe and Scepter for a Retirement, being terrified with Thunder, and not able to rule longer.

Now all these, and many more ways, God has to plead mildly with the Minds of Men, in whom Religion sways not, to abate the Rigour of Persecutions, against Piety and pure Worship, but he has (if need be) some sharper and more severe judicial ways.

As to instance : how did the Terrour of God sling *Cain* for Murther of *Abel* in the cause of Worship ? that he cries out, *his Punishment was greater than he could bear* ; *Gen.* 4. 13. Despair, and an ill Conscience (stain'd with Blood) are two swift Blood-hounds. *Alphonfus Diazius*, that slew his Brother *John*, and *Ward's* Instance of that Jesuit in *Lancashire* that leap'd over a Hedg into a Pit and was drown'd, to flee one that followed with his
own

own Glove dropt : But says one, (*Cambdens Eliz. 165*) R. 3. and Queen Ma— had the shortest Reigns of any, since the Conquest, and for that urges a threat, (*Psal. 55. 23.*) bloody and deceitful Men, half not their days. For of *Rich. 3d.* (says *Pol. Virg. & Dan. Chron. p. 249.*) After the Murder of his two Innocent Nephews, fearful Dreams and Vilions dog'd him, that he would catch up his Sword, and hunt about his Room ; also before *Bosworth* field, he had a Dream, that all the Devils were hauling him in ugly Shapes ; and what Friends they were to Religion, let the Chronicle of their Times show. The Jews fancy *Cain's* Head was horn'd ; and if all Persecutors Heads were so, how many Men (as Devils) should we meet on every Bench and Street ? but it is enough if God hornett their Conscience. *Belshazzar* had a *Mene Tekel* set on's Wall, for carousing idolatrouly in the holy Vessels : Oh what will become of those that quaff up their [*Damme's*] in the Tears of the oppressed, if not in their Blood, and lie on the Pledges of every Altar, panting after the Prey of the poor and meek. (*Amos 2. 7, 8.*)

In a word, how was *Pharaoh* whipt with a lash of ten Twists (*i. e.*) Judgments upon the Land, Fruits, Waters, Corn, Cattel ; nay, Houses and Bodies too, and (at last) lives of the first-born, comprized by one so :

*Fit cruor ex undis, conspurcant omnia vana ;
 Dat pluvius cimices, postea musca venit.
 Dein pestis, post ulcera, grando, locusta, tenebrae,
 Tandem prototocos, ultima plaga necat.*

Which one puts in two Lines as thus.

First, Blood ; next comes the Frogs, then
 Lice and Flies ;
 Pest, Boils, Hail, Locusts, Dark, last, First-
 born dies.

In all which a peculiar aptitude of the Plagues (most of them) may be observed to the Sin of *Egypt*, in letting God's Worship : As they deny to free *Israel*, God punishes them in their Wealth, they allow them not Sacrifice, God mars their Gardens, Cattel, that were their Gods. Again, do they detain God's first-born from his Service ? the Lord plagues theirs ; and yet distinguishes still 'twixt *Israel* and *Egypt*, and at last brings them out by force, as with an high hand. That Land can never prosper, that will neither serve God themselves aright, nor suffer others.

But having largely, and often toucht this, and since 'tis our scope, may yet meet with it ; I wave it here, and only collect hence that God has both sorts of Pleas, thorowly to plead his Peoples cause, (*Jer.* 50. 33, 34.)
 bring

bring them out, and also to disquiet the Inhabitants of *Babylon*.

Yet to compleat this, and show the nature and manner of God's Defence of his Worship; let these Notes be further observed. As,

1. He does it wisely ; our self-Defences in words or blows oft prove inadvertent, and not with good Counsel; God's for us is ever in Wisdom. Going to *Egypt* for Defence, was a return to old Oppressors and Superstitions, and so a sign of Weakness and Folly ; God to cure that, lets them see an Effort of his Wisdom, in partly saving them from the wound, that leaning to that bruised Reed brought, as *Ezek.* 29. 6, 7, 8. and partly in punishing the Staff and the Leaner, the Helper and the Holpen ; letting both fall at once. Hence says the Prophet, *He also is wise, to bring Evil on the House of Evil-doers, and their Help ;* (*Isa.* 31. 2. *Chap.* 10. 20.) when God strips his of all false stays, its a wise Act, to stay us on him alone, and beat us out of our false Aids, and places of refuge. That *Jasper Coligni* Admiral of *France*, bought his Royal Trust too dear, in loss of his Life, and thousands more. We need a wise Defender to steer us off these Shelves and Syrts.

2. He defends us willingly, freely, (not for Price or Reward) as he redeems us ; 'tis so he plants his, *with his whole Heart, and whole Soul,* (*Jer.* 32. 41.) Human, Civil, or Military Help may be got, but seldom is granted,

granted, save as the *Affyrians*, tending to distress; or as the Merchants Convoy oft at Sea, it's paid for more than it's worth. God's House seldom is beholden to the free Auxiliaries of Men, unless with the pillage and polling of Sanctuary, and covert of the Sabbath. *An hired Raser shaves low and close*, (*Isa. 7. 20.*) but God's Defence is free, all the Angels, Creatures, Elements and Stars stand at his beck, and go at his Will, and take no Gain of Money, no Profit; are free Agents.

As Nature needs no hire to succour its own, so Grace despises Motives or force to stand up for his own adopted.

3. Seasonably in the best time, perhaps that is sometimes early (as its said,) *Before the Pots can feel the Thorns, he takes them away alive, and in his Wrath*: (*Psal. 58. 9. and 2. ult.*) Some perish in the mid-way, when Wrath is in a little kindled against them; and some are suddenly smit in the bud of their Pride, and the Just rescued in one night, as the *Affyrian* gave *at evening-tide Trouble, but before the Morning he is not*: as *Isa. 17. 14.* Again, God trowls with some in a long Line, lets 'em go as unruly Whales, or wild Asles, till in their occasion he finds them (*Jer. 2. 25.*) And so

Emper. Hist.
--*Ultor a ter-*
go Deus.

he did with *Nero*, who after all his dedicating of Christian Blood in Martyrdom; at last it o'retook him, in a series of black Tidings. 1. An Earthquake

quake ruin'd many Cities, as *Laodicea*, &c. Next *Britain* (oh early Rebellion) Revolts from the Roman Yoke; *Armenia*'s lost by cowardise. After an ignoble Peace is made with *Parthia*; next *Rome* is (by his means) burnt while he sings to't, *Homer's* Verses of old *Troy* fired, to his shame; after fell one of the greatest Plagues ever was, just upon the Persecution of the Christians.

Then *Piso's* Conspiracy is found and prevented, and next to that *Vindex*, after the Jews-rebel also; then the Provinces of *France* revolt, and the Legions do chuse *Tul. Vindex* Captain: next, part of *Spain*; this stunn'd him, and nigh madd'd his Brain: yet more of the same News comes, of the upper *Germany*: next the Senate (*mero motu*) abandon him; then to his Box of Poyson, but none durst administer it; then to his Flight,

or Tuck, but is afraid to use it, and said (as *C. Tacit.* writes) Now *Nero* has nor Friend nor Foe; he that at first was so beloved, at last so feared; now was neither; So that at last, by the

Senates vote, being told that he should die *more majorem*, and hearing the Horse at hand, he made a shift by help of a Servant to cut his own Throat. And so died that *hostis humani generis*, the Enemy of Mankind, and the Poyson of the Earth. So seasonably God defends his Servant *Paul*, by a sudden after Re-

*A series of
Nero's 11
or 12 Alar-
ums ere he
dies.*

venge

venge of that holy Apostle, and many else beheaded, and martyr'd by him.

4. Secretly, in a strange hidden way, by means not foreseen, nor expected; and so no way to be prevented: a hand is under the Wing, and within the wheel, that saves, defends, or revenges: *Habakkuk*, speaking of Horns out of his Hand, adds, *there was the hiding of God's Power*: Hab. 3. 4. (i. e.) by a Horn of Safety, and a secret hand of Power, (hid Arrows of Pestilence) he saved us, and punish'd *Egypt*; and led us along the Desert; we see the Effect, but who spys the Cause? so that (with *Moses*) we may turn aside to see the bush.

5. His Defence is general, universal, at all times, in all Ages, of all sorts, and Persons, (soon or late) he fails not to fulfil his Promise to *Abraham*; Gen. 17. 1. *I am thy Shield, and thy exceeding great Reward*, (i. e.) Be thou upright, and walk with me, and I will be a Shield to thee, and thy Children, in all Ages, and times coming, to all of thy Faith and Stock, as well Jew as Gentile: my Worshippers shall universally be kept, impartially shadow'd and saved. Tho all have not the same measure of Defence, yet all the Heirs of Promise, (the Sons of the same Father) shall be under the same Wing of Protection, all the day.

6. Valiantly, for he has valiant Men to ran-counter, robust and resolute ones, that hector with him, and his Altar, Name, Glory, House,

House, as if nothing ; scorn his Service, Laws, and Worshipers, call it Idleness, and say, as he, *Exod. 5. 2. Who is the Lord? I know him not, &c.* Then he loves to be stiled a Man of War, valiant in fight : *But had not the Lord been on our side, Psal. 124. 2.* (ay ! that's our Shield) *they had swallow'd us up quick, &c.* He's a Captain that commands any Army, in Heaven or Earth ; as was said of *Antigonus* when a Souldier said how supernumerous the Enemy was ; Oh, but how many do you reckon me for ? he gives (says Mr. S. R.) all Princes Councels and Armies to one party ; and to the other, only that wooden Dagger, the Cross, and yet this shall prevail by the Blood of the Lamb ; *Isa. 53. 11. Col. 2. 15. Apoc. 12. 11. Isa. 14. 6. Heb. 11. 33.*) and so did our Lord, and so did *Sampson, David, Jonathan*, wax valiant in fight, put to flight the Armies of Aliens, and oft with the smallest Tools, fewest numbers, and weakest Men, yea oft by Women and Children (as the *Waldenses*) God has defended his House and Servants, (all else failing) they only crying, Lord, help us ; (*Sir Sam. Morland.*) And of all, the sole reason is, as *Psal. 60. ult.* for he it is, that treads under our Enemies. God, and nothing else, is as much (if not more) as God and all things, for all that is in any, or all helps inferiour, and created, is originate, and derives from him, who is all ; and the less the Arm of Flesh is seen in any Victory,

ry, the more does God make bare his.

7. And lastly ; He defends wondrously, no less than a Miracle is put out, in some Defences. So I'm recall'd to our Text in *Sam.* as he is sacrificing, the Lord is thundering from Heaven on the *Philistines*. God's Canons, and the Ordinances of Heaven (as call'd, *Job* 38. 33.) still do the best Execution, and were thousands of Years afore any of ours ; and these are but Pot-guns to the other ; build a Tower, as that of *Babel*, dig (oh ye Plotters) as deep for its Foundation as *Sheol*, (Hell) make the Walls as strong as Diamond ; let the height of it equal the Clouds, its Breath the four Winds, lay its Platform of *Cedar*, plant it with Guns like the Duke of *Ferara's*, or the *Turks* Magazine, Man it, and moat it with the broad Sea, fortify it with consecrated Guns, Spells and Exorcisms, and after all, let God look down, speak a word [*Go to*] or blow, all's ruin'd ; but if he do (as here he did) *Thunder a while, who understands the Power of it ? Job* 26. 14. *Psal.* 119. 91. 'tis the Voice of God (*Psal.* 29. 3.) which Man should (and will not) understand, and so is made to feel it. Trace the Stories of old Scripture-times, and the Defeats given in Battels by the heavenly Hosts for *Israel* ; and see if our Defence be not both mirandous and miraculous, tho Man gave not a Blow : the first use God made of this Defence for his Service, and People were in
Egypt,

Egypt, the seventh Plague of Hail comes attended thus ; (*Exod.* 9.28.) or (as the Hebrews calls it here) Voices of God, to show God did not whisper now, but spoke aloud in this mixt Judgment of Fire, and Hail, hot and cold, Lightning terrible to the Eye, Thunder to the Ear. Two things it spake : 1. The defeat of Sorcery, these Signs could not the Magical Arts do : *Moses* of old, (as *Tindal*, (*Acts Mon.* f. 985.) of late, Martyr) stops all the Arts of the Gypsy-jugglers, as they confess ; one Martyr's too hard for twenty Magicians. 2. The division (or as it's read [*Redemption*] that God put (more than once, *Exod.* 8. 23. *Chap.* 9. 26.) 'twixt *Israel* and *Egypt*, made this Defence a more obvious and observable Wonder ; and to be in *Egypt*, that had, [*nè stilla quidem aqua,*] (as *Dio reports*) been never us'd to rain. *Aristotle* is convinc'd (so is an Atheist) to see *Ætna's* Floods of Fire part in a Lane, to pass them that religiously did save their old Parents, when the Houses adjacent were burnt : (*Exod.* 8. 22.) thus God marvelously did separate them from *Egypt*. But to go on with the History of Thunder for Saints Safety.

2d. Time was at Promulgation of the Laws for Worship, to awe them with the dread of God ; and shall Gospel Purity be slighted of us ?

3. A third was at *Joshua's* defeat of the *Canaanites*; here Hail-stones fall on them (as *Joshua* prayed) *Josh.* 10. 11. and he discomfits them in a pursuit of some 18 Miles at *Gibeon*; hereto the Prophet alludes in that strange Work, and wonderful Act, once done in the Valley of *Gibeon* (*Isa.* 28. 21.) to be repeated when that Consumption decreed is on the Earth: At this Faith one wonders; O *Fidem mirabilem* — & *Orationis vim, qua Victoria trophæa in Cæli orbibus figit!* O admirable Faith and force of Prayer, that fixes the Trophies of its Conquest in the heavenly Orbs!

Nor is it likely that strange Storm fell without Noise, or Thunder-claps, (*Josephus*) bringing such Stones and Bolts, for the word [for discomfited] as one notes (*Dr. Mayor in loc.* a day of 18 Hours has a Signification of Terrour.) However it must be supernatural, to brain the pursued, and not hurt *Joshua* (or *Israel* at the back) pursuing, all for that Covenant made before (tho inadvertently) with *Gibeon*.

4. The fourth thundering defeat fell on the same *Canaanites* (not long after) in the day of the Judges, (*Judg.* 4. 15. cum 5. 20.) where the Stars are said to fight in their Courses (*i. e.*) say some by Comets, or Meteors; others (as *Hugo. Dionis. Carthus.*) by the Influences on the elementary Bodies producing Storms, Thunder, Hail, &c. so defeating

defeating *Jabin*. Two sorts of Forces (they say) God has : 1. Is his *Magaleh Cheloth*. 2. His *Matteh Cheloth* (i. e.) upper Forces, and lower Armies ; and wo to that King or Land, that is fought by 'em both. *

5. The fifth is in *Hannah's* Prophecy, and actually is fulfill'd (some days after) on the *Philistines*, (by her Son, Prophet, Priest and Judg then) 1 *Sam.* 2. 10. *Chap.* 7. 10. who, as he's offering the suckling to God, to verify her Faith thunders on them, so they're defeated too, and retire like Worms.

6. The sixth was in *Saul's* days, towards *Samuel's* end ; to reprove their over hasty protervous Affection to a King, (al-a-mode) to belike the Nations ; in rejection of God, and his Judges, that had saved them so long, (1 *Sam.* 12. 17, 18, *ult.*) which convinc'd them, tho after they smarted dearly for't. (But this is besides our purpose.)

7. The seventh fell out in *David's* time, whose Liberty, Life, Worship and all was in hazard by *Saul* : (2 *Sam.* 22. 8, 9, 11, 14.) that occasion'd his Distress, that Curse, 1 *Sam.* 26. 19. and many a Cry to God : and what got he by it ? Why, Earthquake, Clouds, Fire, Thunder : God spake by't, and scatter'd his Enemies. Note hence, that when Men are pursued (as *David*) for Integrity, enquiring after God's Will (as he did at *Nob*) and no Appeals or Addresses obtain ; they are call'd to put up the louder Cries to God, and

then may hope God will rather do Wonders, and answer them by terrible things, or in the secret place of Thunder : (*Psal.* 81. 7. & 65. 5. *Rev.* 8. 5.) Then let their Enemies prevail. But observe further, whence he got an Ear ; *vers.* 6. out of his Temple, that was the Sanctuary he fled to, his last *Anchora sacra*, (tho yet no Temple was) and thence he got help ; and the end of all was (as *Moses*) to draw him out of many Waters ; *ver.* 16.

8. One more fulminating Effort of Vengeance is reported on the *Assyrian*-siege of City and Sanctuary ; *Isa.* 29. 6. *Thou shalt be visited of the Lord of Hosts, with Thunder, Earthquake, Flame, and Tempest, &c.* (*i. e.*) God will defend his Altar from *Asser* by his Angels, causing a Blast, Tempest, Clouds, and all Elements, to joyn Battel, and salley out on the Besiegers, and so send them home with a vengeance. By all these it's plain, God did miraculously defend his Altar of Old ; and New Testament is not without some Instances of Thunder, in witness to his Name and Service.

One is, that glorious Voice answering Christ's Prayer in *John* (*Joh.* 12. 28, 29.) a little ere Christ's Passion, when God gave so loud an Instance of his Love and Audience to Christ, regard to his own Name, and the Evincement of our Lord's Mission, and so loud and audible, that it's call'd Thunder, or an Angel that spake. God will give loud
Answers

Answers to his (at times) that shall convince.

Nor is the last Prophecy void of Evidence to so great a Truth; for the Gospel-times have found greatest Opposition to its Truths and Worship; so that Prudence has not (in a successive way) been wanting thus to exemplify the Promise, (*Apoc.* 4. 5. & 6. 1. & 5. 8. & 11. 19 & 14. 2. & 19. 6.) six times in the *Revelations* is Thunder foretold; all which is not yet totally fulfill'd: and tho Thunder in that Prophecy may intend a mystical, or metaphorical Expression of God's terrible Judgments, yet Experience in after-Ages shows it was verified in the letter also: As *Fr. Mirand.* said, *Non ignota cano*——.

In *Marcus Aurelius's* days (*Anno 181.*) a Battel was fought with the *Quads* and Northern Nations, and (at last) Victory gain'd at the Prayers of Christians, desired by him, thus recorded; (*Dio in vitâ M. Anto. Philos.*) *Christiani flexis genibus Deum obsecrantes, & audivit, &c. subito contra omnium spem, largissimis imbris profusis, exercitus sitim orando sedatam, — Hostes fulminibus crebris calitus prolapso ignibus effugatos; obtinent: (i.e.)* As the Ancients say (*Apollinar. Tertul. Apol. Iren.*) the Christians by Prayer obtain'd great Showers to allay their Thirst, and Fire with Thunder, that so scorcht the Enemy, that they were glad to let out Blood to quench it, (*Euseb.* 682 pag, 110. cap. 5.) So the Romans by Prayer

were both fed, and sav'd : What a two-edg'd Sword is Prayer ? and hence it was (as after we may read) that the Emperour to the Senate wrote for the Christians Liberty.

The like is recorded of two brave Romans, [*dua fulmina Belli*, as the Poet *Lucan*.

So Ecclesiastical History tells us of *Theodosius* against *Eugenius*, (*Euseb. p. 261.*) that thus pray'd ; *Tu nosti Omnipotens*, &c. Lord thou knowest that in Christ's Name I took up this War, in revenging thee of thine Enemies ; if not revenge, it on me : so reach out thy hand, lest they say, where is your God ? on which they fell to the Slaughter. *Agmina Hostium perrumpunt*, kill'd heaps of the Enemy ; incredible 'tis, that after that Prayer, *Ventus ita vehemens exortus est, ut tela hostium retorqueret* : so vehement a Wind rose, that it repell'd the Darts of the Enemies back on themselves ; they from Heaven (*Divinitus repulsis*) being beat and defeated, *Eugenius* is took, so ends his Life and Fight.

Other Examples of this, with other kinds of Judgments in a miraculous way, might be given, to show the miraculous Defence that God has made for the Lovers of his Name ; but being so large in this, I will not further add. So this suffices to show the way and manner of God's wise and wonderful Defence of his Worshipers, and therein of his Truth, Name, and Cause ; the Reasons briefly are as follow.

Now

Now that it is so, and how, is plain; why so, is the thing next to be proved by five Arguments.

1. From the glorious Dispensation of the Law, which tho in Glory inferiour to the Gospel, yet had its Defence then; from that I argue, from the less to the greater: It was then so, it must be now (much more); God is the same, changes not in care and defence of his own Appointments: of Matter or Forms some Change (*μεταβολή* Heb. 7. 12. & 12. 27.) may be (*Rei non Dei mutatio*) not of God's nature; and that Change he makes is ever for better, to a greater Glory (2 Cor. 3. 9, 10.) but in his Essence, Attributes, moral Precepts, Promises, Protection of his People, he's immutable, *Mal.* 3. 6. and hence are we not consumed, and yet live, as a burning Bush not spent, after thousands of Years in Men's Furnace; see the wonder, and this is the reason, form it briefly so: If the legal and less glorious Dispensation had a typical Defence, so (much more) has the Evangelical in the truth of it; but true is the former, so then is the latter. The Assumption is argued from Experience of all Ages; the Consequence bears on God's Unchangeableness. The Proposition I prove by the Types of the Law, which was to them Gospel vail'd, as it is to us now revealed. For after the Church grew from Domestick to National, and God had adopted *Israel* in *Egypt*, and by's Arm brought them out, to

dwell alone, (*Num.* 23. 9.) under his Wing, and had delivered Laws of three sorts to them : 1. Moral, in ten words, perpetually to rule Life. 2. Judicial, to order the State. 3. Ceremonial, to direct (in Worship) that Church while it was National, he did in each (especially the last sort) put certain Rites and Forms (of his own Will) upon the moving Tent, and after on the fixt Temple, by which this Truth was typed out, and resembled. I instance in that over the Tent, a glorious Type of our Safety now, during our long wandring (with the Woman) in the Wilderness, yet under God's Care and Conduct; (mixt with much Darknes) to which *Isa.* 4, 5, 6. (and other places) allude. Also in the Doors of the Temple, after to be of Brass, so strong and massy that twenty four Men could but open them : and again, in those Cherubs and Palms on the Door, Curtains, and Vails ; and also in the two Cherubims with Wings over the Ark, and Mercy-seat, Types of God's Protection by Angels, over all true Ministry, and holy Mysteries of the Gospel : But I confine the Proof to that of the Horns of the Altars, both that of Incense at the Vail, that of Brass for the Sacrifice, and that *Ezek.* 43. 15. all had their Horns, and (about them) a Crown (so had the Shew-bread-Table) denoting in all the divine Authority put on God's Service, that none ought to corrupt, invade or infringe ; and
for

for that of four Horns, it signified that from all four Winds, God would have Reverence done to his Name; *Mal.* 1, 11.

But the placing of Horns on the four Corners of the Altar seems to note its four-fold use, as Authors conjecture. *Dr. A. Willet in Exod.* p. 616.

1. For putting the Blood of Atonement on its Horns; as *Exod.* 30. 10. to note the Power and Efficacy of Christ's Plea for us.

2. To bind the Sacrifice thereto with Cords, that supposed a Reluctancy, (which was took inauspicious) of which in that *Psal.* 118. 27.

3. To be a Sanctuary to flee to, for the guilty, as some Passages note (see *Exod.* 11. 14.) so did *Joab* flee for shelter, 1 *Kings* 2. 28. to denote the need of Expiation, when by Conscience of Sin, Satan pursues us.

4. (Most to our use). To show God's Power in defence of his Suppliants, that desire to compass (*Psal.* 26. 6.) with penitent Hearts, and powerful hands of Faith; the two last ends are pertinent here, (the rest teaching). This fourth is proper to our end, to show God's Altar under the Law had (by his order) in it self, a safe defensive Property, or a strange (but secret) self-revenge, and can push for its Attendants, at all Assailers; and its Sparks can burn the Nests of those that (Eagle like) sacrilegiously spoil the gift, or steal from it what is God's due; and tho all the four Winds, (*Mic.* 5. 5. *Zech.* 1. ult.) oft give it distress;
the

the four Horns make its Defence ; or four Carpenters, (seven Pastors, eight principal Men) do fray them away. (*Zech.* 9. 13, 15.) Nay, let the Sacrifice be consumed to Ashes, and fall under the Altar ; (*Rev.* 6. 9.) yet as sacred Urns, the Souls under it cry, howling, and rest not, till revenge is granted, which will surely come at last : It's also worth our note, That in two places of the Prophets, the Title given to the Altar, is the Lyon of God ; in the one, the Hill of God ; (*Isa.* 29. 1. *Ezek.* 43. 15.) what bolder (stronger) than a Lion, higher than the Hill (of *Zion*) for security ? Thus the Types lay the first ground.

A second ground bears on the Properties of God, together with the Promises made for it : the first shows his prowess for its safety : the second, his propenseness to it : his Nature and Attributes incline him, his Promise obliges him ; so both (leaving the time and way to his Wisdom) are (to our Faith) confirmed by his Veracity. Divine Properties harmonize with themselves : Justice and Goodness, tho (to us) they seem, *diversa* in their Objects, they be not *opposita*, they end in *eodem tertio* (*i. e.*) conclude in the good of his own. As all Lines meet in the Center ; so all acts of Justice, Wrath, Revenge on the evil, (on the one part) and all the Efforts and Emanations of Mercy, Grace, Kindness (on the other part) to his, amount to this, and end

end in this point, that what God is, or does, is for his Elect : that which partakes of his own Nature, must needs be under his careful Eye, and Protection. His Worship is stiled by his Name, (*Exod.* 20. 24.) so are his People, and both are called (*Dan.* 12. 7.) Holy ; and shall not the holy God defend them both ? so is his Word holy, (*Isa.* 5. 24.) and will he not magnify it ? (*Psal.* 138. 2, 3.) yea above all his Name : so was that glorious (*Isa.* 64. 11.) and beautiful House stiled Holy : all the Appurtenances of divine Worship borrowed the stile Holy of him ; and shall not that import divine Protection ? what Absurdities follow, were not this true, see Mr. *St. Charnock* of God's Power, (*Char.* p. 477, 478.) all things would fall into a deplorable *Chaos*. ' This is ground for ' our Worshippers : We admire Princes for ' their Power, in subduing Foes and prefer- ' ving their Peoples Peace ; how may we re- ' verence God, that rules so vast Empires by ' a word or beck ? we sense the Thunder ' and Storms, and some Men as if they were ' God's, what Reverence is due to infinite ' Power and Wisdom, joyntly ? — All Re- ' ligion bears on two Pillars, Power and ' Goodness : without that, no benefit by it ; ' without this, no Entertainment could be. ' Jews say *Melech Hagnolam*, hundreds of ' times, in their Prayers ; what Faith of ' success could we have, if Power and Mercy ' could

‘ could not retain us ? A little after he notes, (pag. 484.) God is by one truly represented as a *Jaffer*, (*Rev.* 4. 3.) on his Throne, a Stone withstanding the greatest Force ; so is his Throne described by a fiery Throne, (*Dan.* 7. 9.) for what Stubble will stand before it ? so he.

And for Promises, how many has he made, how free, rich, full, apt to all our Distresses, for his Altar sake ! by Grace he first made, and by Power will surely fulfil them to a tittle. When all was lost (but *Jerusalem*,) to *Senacherib*, see what a Promise is given (what a Royal Word) *I will defend this City for my own sake, and my Servant David : Isa.* 37. 35. Two sweet grounds for Faith ! (Oh had *London* this good hold !) says he, I’m concerned in my Glory and House ; for my Name is invocated there ; and I will not let this black-mouth’d Rayler win it ; to falsify my Promise, and verify his prophane Blasphemies : Nor is my Servant *David* a little concerned, that first conquered this Mount *Zion*, and brought my Ark to’t, who had the Promise of a Lamp (1 *Kings* 8. 37. & 9. 3. *Psal.* 132. 17.) to be here ; and his Son built this House to my name ; *Therefore I will defend the City too*, (tho they are unworthy) *for my own sake* : 2 *Kings* 19. 34. Oh happy is that City, that God covers as with a Shield, (as the Hebrew is.) Of the City of God it may be said, *nec fluctu, nec flatu movetur* : as *Venice* ;
(Nor

(Nor Winds nor Wave it moved have :)
 Or as *Geneva*, when environ'd with Foes, and
 barr'd in from all help of Friends ; it had
 been undone, but that it had so many Ene-
 mies ; (rather) so good and strong a God to
 defend it, as one (of this last Clause) notes ; *Hæc*
Verba, divinitus prolata sunt, as *A Lapid.* notes).
 These words are as 'twere spoke from Heaven,
 to show that God minds the Name and Stock
 of all Kings that promote the Settlement of
 his Ark, Presence and Service in a City ; and
 surely forgets not those that seek to extir-
 pate them all : For now was *Rabshake*, (and
 his Master) near the top and fall, (*2 Chron.*
32. 15.) loring the true God to, nay
 below those stump Deities, by him conquer'd.
 What Mouth could open wider, or bark louder ?
 But to end this with *Ezra's* Note and
 Text ; (*said to the King*) *Ezr. 8. 22. The*
hand of our God is on all them for good, that seek
him ; but his Power and his Wrath is against all
them that forsake him : and that Fast very
 much availed in Faith.

A third ground of this Defence, rises from
 the Power of the Adversary, that God suffers
 oft to swell high, and climb up to *Lucifer's*
 Orb . The greatest Mercies and Deliverances
 rise out of the lowest Ebbs of his Cause and
 Lovers ; and on the other hand, the heaviest
 Wrath, and hottest Vengeance is nearest the
 wicked, when Sin is fullest, and they at the
 height.

—Tolluntur in altum ut lapsu graviore ruant.

The higher is their proud Elation,
The deeper Fall and Condemnation.

Ferunt summos fulmina Montes.

The Thunder-bolts do often light
On Mountains of the greatest height.

In that Babylonish Boast of *Lucifer*; many are the Expressions used by the Spirit of Prophecy, to show what a Mount the King of *Babel* took in the letter, and to predict the ranting Arrogancy (in the Spirit) Antichrist would reach and swell to, in latter times; and against what, and how far, it would go. For,
1. *In his Heart* (says he, *Isa. 14: 13; 14.*) *I'll ascend to Heaven*: 2. *I'll exalt my Throne above the Stars of God*, (i.e.) Christ's Ministers: *Rev. 1. ult.* 3. *And sit on the Mount of the Congregation*: (scatter all the Assemblies): *And*, 4. *In the sides of the North, where the great King's Throne and Place was*; *Psal. 48. 2.* on *Moriah*: 5. (*Ver. 14.*) *Above the heights of the Clouds*, (*Isa. 5. 6.*) to stop the Doctrine of the Word from dropping. 6. *I will be as the Most High*; (*Dan. 7. 25.*) that is, assume his Legislative Power o're the Conscience, and Scripture; (in short) *I'll be called a God*; 2 *Thef. 2. 4.* *Tu merito in Terris diceris esse Deus*;

as one flattered the Pope most blasphemously,
as worthy to be call'd a God.

Nor are the degrees (express'd) of his Fall,
less noted or notorious, in this Context six
or seven of them are soon told (*ver. 10, to*
19.) just as *Pharaoh*, whose Will and Hu-
mours one reckons to six too, (*Bur. Exod. 15.*
9.) But (on the whole) it's observable, that
Height and Obduracy is an evident mark of
an instant fall from an high Hill, to a low
and hot Hell; from a God, to a Devil; from a
Star, to the side of a slimy Pit; from a Seat
above the Clouds, and over all Law, Consci-
ence, and Worship, to a Grave, a *Sheol*, a
dark deep Abiss; from the noise of Pipes
and Viols, (as *David, Amos 6. 5.*) royal, con-
secrated Bells and Organs, to roar among the
infernal Covents of Confusion; and how can
it but be deem'd a dolesome Change? yet
such (ineffably) is the woful Perdition of
all wilful Provocation; and so it befalls them
that run on the bosses of God's Buckler; *Job*
15. 26.

Now can higher Arrogancy be in Man, than
to advance to the place and Seat of God?
or greater Blasphemy, than that *against his*
Name, Tabernacle, and them that dwell in Heaven?
(*Rev. 13. 6.*) What more injurious Robbery,
than to spoil the Altar of its Gifts, and God
of his Glory? what grosser Idolatry, than to
reverence (or obey) a Creature above the
Creator?

Creator? (Rom. 1. 25.) What higher Profanation of God's Sabbath, than to prohibit the sanctifying thereof, and yet mock God with Calendar Saints days? What plainer Hypocrisy, than to deck a false, and curse a true Church, (or Saint)? to paint the Sepulcher (*Mat.* 23. 9.) persecute the martyr'd Prophet? Kiss the Calf, and kick at the Law? *High time for God to work, when that is void:* Psal. 119. 126.

4. This Defence is grounded on the serious Complaints and solemn Appeals (all along) made in suffering-times by the Upright, to the Just and Sin-revenging God, to whom Vengeance belongs; and as he receives them graciously, so he revenges them certainly, and often speedily, making amends for the long delay by the Severity of the Blow; and if Law-wrath (for Wrongs to Man) be due, and every Transgression received a due Recompence by *Moses's* Law; what is due for Injuries to Christ and his Gospel! As the Apostle argues, (*Heb.* 6. 6, 7. and 10. 28, 29. & 12. 25.) of how much severer (or forer) Punishment is he thought worthy, that refuses him that spake (nay forbids it) from Heaven, and tramples under foot that Covenant-Blood, that should sprinkle the Nations, and despites the Spirit, in the Exercises of its Gifts and Graces?

Now

Now of these Complaints, the Scripture in all Ages, is both full, and in frequent use; when the Priests Wife was in Travel, the pious sense of her Fathers death, or his two Sons (her Husband one of them) or yet of the triumph of the uncircumcised *Philistine*, or of the slain (*i. e.*) *1 Sam. 4. 10.*) 30 thousand, or the loss of the maintenance of her Life, did not all affect her (though in her pains) so as the *Ark* and the *Glory* did: now is she concerned, and names her Son *I-chabod*, *v. 19. 22.* (*where's the Glory?*) so with that expires. But to the question, *staid not* (for grief) to get Answer; alas that was gone captive! she only lived to repeat that twice.

In several Passages of the *Psalms* the like sad Complaints occur, as any may read that will, *Psal. 44. 9-16-20.* and *42. 4, 10.* And how they were broke in the Place of Dragons; tho yet they had not forgot God's Name, but did cleave truly to his Covenant, a Complaint very dolorous: like to it is that of *David's* flight, uttered, *For the scattered multitude I had gone, (q. d.) now I can't, that is my Loss, my Grief,* *v. 10.* And the effect was sad on his Spirit: for how dejected must he needs be, and what disquiet must it bring to one wont to, and chear'd by a Presence, to hear men (that prize not a Presence) rejoyce ore him that did, tauntingly to say, *Where is thy God?* A Sword a drawing, or at the Breast, or cutting the Flesh, is painful; but this is a Sword in the

I

Bones

Bones, digs in the Marrow, or within the Ribs, at the Vitals ; so it struck at heart and life, to hear the Question, Where ? and not be able to answer to it (as they did) *Lo this (or here) is our God, Isai. 25. 9.*

So in *Psal. 43. 3, 4.* What his Plant was, and how great, may be seen in the Cure pray'd for ; *That by Gods Light and Truth he might be led back to the Holy Hill, to God's Tabernacles, and go to the Altar of God, his exceeding Joy ; now all his Complaints would cease in a Song.*

In another, he bemoans himself, *as in a dry Desert, (Psal. 63. 1, 2.) where no water was, seeking, longing, thirsting, following hard, to see that Beauty and Glory as once in the Sanctuary.* The want of Sanctuary and Altar-approaches, is heavy, and no quieting a Child of God, without those Teats and Breasts of Consolation.

Many the like, (see in *Psal. 74. 1, 2, & per totum*) the Congregation in Zion, Oh that was lost, and the fore-view of its desolations called perpetual, to see what the Enemy had done in the Sanctuary, &c. what roaring, fire, reproaches, and tumults, in God's Assemblies they had perpetrated.

In another *Psalms (Psal. 79. 1, 2, 3, 5, 7, 10.* complains of *Heathen* in the Sanctuary, and the City laid on heaps : (our City stands not, if the Sanctuary falls) and next, (as one said to London) [*Mr. Reeve, on Jonah, p. 221. &c.*] it goes to *Flesh-works, from Stone and*
Tim-

Timber-Ruines, to Saints Bodies, Flesh and Bones are too cheap in *Romes Shamblers*, their Blood as Water. These are cited once, so I leave them now. One *Psalm* more (*Psalm*. 137. 14. I cite : a Prophecy of that Litteral (and our Mistical) *Babylon* (*Edom* joyning in too) See the Marginal Note, to v. 1. The the Place was pleasant, it could not stop tears, or wain from the true Service of God, and, (tho in Exile) mocks at their Songs, were hard to bear, that mirth was at Religion, that is but *Sardonian Laughter*, as one calls it; and tho it be part of our Cross, it will not lie on long. The *Sardi* used to smile on him (*in quem malum intendebant*) that they envied: so God's smiles serve the Wicked, that make *Jokes* of Saints Losses. To rob God's House ; as the Gold of *Tholous*, one will not long be rich or merry by it.

Pareus Adv.
p. 396. calls
it *Risus Sar-*
dinius Impius:
(i. e.) of an
Herb, that
(bit on) kills
one laughing.
Or as *Aurum*
Tholossanum.

One Complaint more (to wave the *Lamentation*) see in the Prophet *Isaiah* (*Isa.* 63. 18. and 64. 10. 11.) that almost 200 years afore, laments by a Spirit of Prophecy, the Miseries of that People, when the Sanctuary lies desolate (*they have trodden down the Lords Sanctuary*) laid *Zion* and the *Temple* waste, where the Fathers praised him.

Now tho these Complains were verified on the *Temple* by the *Chaldeans*, and once more by the *Romans* ; and *Pompey* trod in the Holy Place (not without fore terrour to him) yet it extends to any times of After-violences, on the Gospel-Worshippers : and in the next Chapter (v. 1.) it had an Answer.

But (on the whole, to summe up this Argument) what signifies Complaint, if wholly fruitless ? or why made to God, if he forget them, or never means to afford Relief to them ? Why is he stiled *Elshaddai*, *El-elohim*, *Jehovah Nissi*, *Jehovah Fireh* (and the like) but to signifie his Power to help, and Will to hear ? are any empty Titles attributed to him (as airy ones are oft unto men) *Job* says, *Job. 21. 4. Is my Complaint to man ?* If it was, it had been lawfull, but fruitless ; No (q. d.) 'tis directed to God, of good use, and brings relief (at present) and after release ; as no greater yoaK than that on the Conscience, so no surer defence than is by him that is Lord thereof, and over Worship. I conclude with that of *Daniel*, one that sensed the Ruines of Gods Matters, deeply, *Dan. 9. 17.* (and who doth more) speaking of the *Roman* Force on that House. He shall plant the Tabernacle of his Pallace between the Seas, in the Mountain of Delights (Oh sad) where his Peoples delights were ; and God did delight once to dwell.

dwelt. One concludes thus
Ch. 11. 45. on't : (And it reaches to all
Huit in Loc. Mahometans) the *Turk* (now
applies it to ' the terrour of the World)
Turks, p. 343. ' tho many run to him for a
 ' Refuge, shall, with all his *Ja-*
 ' *nisaries* and Troops, be but broken Reeds,
 ' while he bears Arms against the People of
 ' God ; for he shall find one to encounter him
 ' to his smart, for all his Rage ; who will
 ' make *Jerusalem* a Cup of trembling (*Zac. 12.*
 ' *3.*) and a burthensome Stone to all that come
 ' against her. And this I add what he says of
 him, is alike proper to all the *Mounsiere*s, hunt-
 ing for the like Rapine. The Cry and Tears
 of the Oppressed (*Jam. 5. 4.*) ascends in the
 Ears of the Lord of *Tsaboath* ; and will, in a
 while, obtain a *Michael* (*Dan. 12. 1.*) to de-
 fend them.

A fifth ground of Gods Defence, rises out
 of the respect he shows to true Worshippers.
 'Tis a singular favour, when we seek God of-
 ten, to find him once ; but in him a far great-
 er Condescention to seek for us : (*Joh. 4. 24.*)
And the Father seeks such to worship him (saith
 Christ) *ἵνα* (i. e.) *summo studio querere,*
mirifice cupere. He asks for, desires, cares to
 keep, and highly esteems such ; nay, chal-
 langes them, *Who will bring me such ? see if I*
keep them not. What respect had God to *Abel*
 and his Gift too ! How tender was he of
 I 3 Enoch,

Enoch, a Prophet ! So of *Noah*, putting him in, and filling the *Ark* with all Necessaries, not for Food only, but Sacrifice ; of which he offered when he came out, a sweet Savour to God : and God preserved him above a year to that end. Thus *Abraham* is called out of *Urr*, where they worshipt Fire (as God) and after that first Call, re-invites him to *Moria* to offer his *Isaac* : and found his heart (what he sought and made him) faithfull, calling him after, his Friend. Thus *Jacob* is called in a voluntary Exile, to *Bethel*, the Place of his first Affliction : and *Bethel* was then (*Gen. 28.*) without doors (I doubt is so still, too much) to it more than once, was he a Seeker ; and Oh when will his (now) Race be called, sought out ? God enquires after such in all Ages, all Nations, and finds them ; nay, makes them (*Mal. 3. 17.*) his (*Segulah*) Jewels, or the peculiar Treasure ; communes (*Gen. 18. ult.*) with them as with Intimates ; seeks out for *Moses* in *Pharaoh's* Court, and *Joseph* in the Dungeon : (*Psal. 78. 70.*) *David* in the Sheep-Penns ; accepts a Suckling of *Samuel*, the heart being sincere, yet rejects thousands of Sheep and Rams of *Saul*, because reserv'd in a Rebellion to God. Spies (*Joh. 1. 47. 48.*) *Nathaniel* (perhaps praying) under the *Fig-Tree*, and commends his Integrity.

All he did, in bounding *Israels* Lot for Habitation (is said, *Dent. 32. 8.*) that they might

might seek the Lord : (*Act. 17. 26, 27.*) the whole Use and Service of the glorious Gosp^{el}, is but Gods seeking out a People for his Name, as *James* spake, *Act. 15. 14.* (*i. e.*) for invoking of it, and Service to it. I haste to summe up what more I might add. God's Name (*i. e.*) his Worship, is so dear to him, that it is the first petition prescribed in the Lord's Prayer, *Hallowed be thy Name, Mat. 6. 9.* (*i. e.*) says *Bishop Usher* (*His Body, p. 357.*) *That his Word and Worship be duly Reverenc'd and Sanctified.* And that he will be (by, or) on all (*Liv. 10. 3.*) that come nigh to him : and it follows, that thy Throne may be set up : for pure Worship helps up Christs Kingdom, and by it his Name is born up, as Servants hold their Masters Train or Badges.

Now doth God seek for Glory in, and reward all them that fear and adore his reverend Name : and will he call them to his Worship, and not defend them in and for it ? It would much degrade him below the Mighty Ones on Earth, that scorn to set a man to do, and not defend him in their Service ; or at least revenge the Prophanation of it.

It was an Insolency in *Belshazzar*, that became a Prophaner of Holy Vessels, to carouse his Healths in Gods Sacred Cups, (*Dan. 5. 23.*) but it ended in an ill terrible Huzza. **A MENE TEKEL**, being then writ afore him on his Wall : (O sad !) that when men

(nay, Kings) have most need to prepare for their *Exit*, and God is reading them an unseen doom on their unfortunate Walls, then they should be inebriated and emasculated most in all Voluptuousness, like a Drunken Knight, to whom one gave a *Ring*, thus insculpt, [*Drink and Dye*] and not long after he did so. *Belsazzar* is slain that same night, *Dan.* 5. 29. (It's said) the King (*Esth.* 3. 15.) and *Haman* fate down to drink in a time of *Sushan's* Perplexity. It is observable that *Babel* and *Edom* should both fall in

Dr. Mayor
on *Dan.* 5.
p. 535. *Hodie*
in *Perside* oc-
ciditur *Juli-*
anus.

their Cups : and one cites for the former (as an Instance) *Zonaras* ; that in *Antioch* a Judge saw (by the Stars so plac't) this Doom of *Julian* : (This day is he slain in *Persia*) and that so fell out exactly. And he cites the like of *Michael Paleologus*. So did *Knox* of *Qu. Ma.* that day she dyed. And for the other (that is, *Edom*) Authors do cite it, and concurr in it, That as the *Edomites* gave an unbrotherly Cup to *Jerusalem* and on Gods Mount, (*Obad.* 16.) drank to the Confusion of *Zions* Sons ; so he should drink to his own Woe and Abolition. And so came it to pass ; for after the Sons of *Judas* had ended their Exploits, *Edom* is utterly extinct as a Nation (as all agree) and *Herod* was the last in whom that Stock expired :
and

and though (as it is, *Dan. 11. 41.* said) the *Edomite* escaped ; so (for a time) the false-Christian-Brother may evite Persecution by prophane compliance, till the Upright are refin'd ; yet will not that prevent the Wrath decreed. So surely, God pleads the Cause of his *Zion*, executes the Vengeance (fore-writ) of his Temple, and so defends his House, Son, Name, Service, and pure Worshippers. So is the Grace promis't, under the Law : such is his Nature, Power, Goodness, and Truth, that his Promises depend upon : the power of the Enemy also challenges it, the Prayers of his own cry for it ; nay, the Lord seeks for, and prizes his own, counts them as the Apple of his Eye, (*Zac. 2. 8.*) and all that devour them, offend him ; Evil will befall them, and Experience seals also to it : *Jer. 2. 3.*

It was a Saying of that
 Pacifick King * when a Fly * *So is King*
 got in his Eye, *Ar't not* *James called.*
content to range in my Domi-
nions, but must assault my Eye ? So are not men
 content with all the World, but they will be
 at the Pupils of God's Eye, his Glory ? How
 can he but resent it most heavily ?

One *Objection* remov'd, we'l come to Uses
 Will this hold ever true, in *1 Sam. 4.* Was
 not God's Ark took in fight, and tost (like
Noah's, on the floods) from City to City, seven
 Months ? Were not some Youths slain in
 the

the Temple, (*Possibly, flying to the Altars Horns.*) at the first taking of the City and Sanctuary ? (*1 Chron. 36. 17.*) And what havock made the Romans, by Pompey, Titus Vespasian, Adrian, (as our Lord Prophesied, *Mat. 24. 15.*) successively on them both. And afore that, *Antiochus Epiphanius* ; of which, History is full : and *Heb. 11.* recites their Sufferings. And that *Antichrist* is said to sit in the Temple (*2 Thes. 2. 4.*) and tread it down, wear out the Saints, change Laws, blaspheme his Name, Tabernacle and Saints : (*Rev. 13. 15. 17.*) that none must buy or sell, that bow not.

To all which I answer two ways.

- { 1. By way of Concession.
- { 2. By way of Conclusion ; In both what is to be granted, and with what Limits is considered.

1. I freely grant in general, that no external Form of Worship, no Profession or sort of Professors, distinguisht by what Name. soever, can (nor ever could) by any Promise of Gods, or Practice of theirs, expect Immunity from the Cross of our Lord : nay, the purest and best share in it most : though some arrogate prelation over others of the same Christian Name, or *Protestant Profession*, while the Wheel of Providence favours them ; yet let him that Presides, give the Wheel but half a turn, and they also decline to that misery, into which they threw others ; and perhaps in-

insulted to see them put under. All Ranks must suffer, the worst of Christians may for their Hypocrisy ; yea, the best must, for the tryal of Sincerity. All that will live godly in Christ Jesus : (or as the Greek is *ὁσιότητις* *τῷ* (1 Tim. 3. 12. *qui probe & bene Deum colit.*) that well and rightly worship God, (i. e.) honestly, and according to his Will) they must expect the genius of the Gospel, that is, Persecution to dog them, and pass to their Kingdom through many Tribulations: *Acts* 14:22.

I also yield that wicked Men, by the Wisdom of God, are suffered to rise high, and go far in a wicked way, for reasons, known best to God, mostly hid from us : and tho he is used, and concerned, to be still most tender of his Sanctuary, and the *Sacra Jura Regalia*, the Royal Sacred Rights of his Throne, Spouse, and Altar yet he sees good to expose them all : As

1. His Name to be degraded, Blasphemed.
2. His Throne to be Invaded and Usurped.
3. His Son and Spirit to be despited too.
4. His Truth to fail and fall in the Streets.
5. His Church to be forc't and scattered.
6. His Worship and Altar to be left, cast off.
7. His Prophets to be Exiled, Witnesses killed.
8. And all his People to be captivated ; nay, the best to go first off, as *Jeremiah's* Figs (*Jer.* 24. 5.) or if more can be reckoned, all that was

was or is desirable to the best, (*Ezek.* 7. 20.) the pleasantest things may be for sometime exposed.

Why? 1. To put forth an Act of Grace, and Power (as with both hands) to lift us up again: *Moses* said, *Underneath were everlasting Arms*, (both :) *Deut.* 33. 27. And the Spouse said, *His Left Hand is under my Head, and his Right hand embraceth me* : *Cant.* 2. 6. Surely, to be held up and preserved, when our best Cordials below fail, is an Act of Power. To be trod in the Mire, and yet have God's bared Arm to lye under, is a sweet stay, and will be after, a lift for us.

2. To prove his own in the Furnace of Man's Fury : *Dan.* 11. 35. to try, purge, make white, try our Love to trampled Truth and Worship, make white, and rinse out the Spots and Errours in Devotion, and purge away all our Tin, Dross, and Diseases, that cleave to, and defile our Devotion, provoking God to leave us to Robbers, and let his holy Matters be prophaned. But

3dly. To prepare the Wicked for the day of Vengeance (*Prov.* 1. 32.) by prospering them in all they attempt : that destroys them, pulls them (being fatted) out, as to the Slaughter : *Jer.* 12. 2. 3. Calls out all their rage and fury before hid, boyls their Galls up till they burst, fills their Cup with sweetest bloods, and so they drink themselves dead : and in the wise dispensation of Justice, no means (used be-

before) mollifying ; all is perverted to the contrary, as the Anvil, by many blows, is hardened the more ; and what the warm Sun-beams emolliate not, grows the harder thereby ; so these indurate with often heats of Wrath, are, as *Job* speaks, prepared for ruine, *Job* 21. 29. 30. by Tokens and Brands (as in the Forehead) to read their Fall, by the portervousness of their Acts, on so slippery a Precipice ; and no sins, like Sanctuary Abuses, are so bulky to fill up, no Vengeance heavier, than that of the Temple : *Jer.* 50. 28.

But seeing I have objected 3 or 4 Instances, I'll touch them in particular before I proceed.

1. For that of *Eli's* Time, I yield it, the Ark was took ; no outward Symbole of a Presence gives security from Violence, if any Male Administration in Worship, doth perturb the holy Gods abode among us : all Titles, Offices, Church-Priviledges, do make our guilt heavier, rather than exempt us from Punishment, and make our doom more heavy and hot to sink us, as one drowned, or burn in Armour, which is the more terrible : the Sin of *Eli* was (both as a Judge and Father) great, to let the young Lads play the Tyrants (and that for God's sake) over the Men, defile the Women at God's Doors : (*1 Sam.* 2. 22, 23, 27, 29. *ch.* 3. 13.) feed Luxury with the fat of the Lords Offerings, insult with their three forked hook (and by their Servants too) *i. e.* Lust, Ambition and Tyranny over the People, kick

kick at the Lords Offerings, and despise Admonition too ; so causing the Lords People to transgress, for they abhorred his Offerings : and to be (by the Old Man) so gently chid, with, *Nay, my Sons*, and not frowned on, *v. 13.* it was guilt, with God, unexpiable : and by the punishment now threatned, appears ; and some hundreds of years after (by *Solomon*) fulfilled. So that when Rulers neglect their Duty, are indulgent to near Sinners : and Priests pervert sacred things, to feed private Rapine and Lust. No wonder, if God abandons that *Shiloh*, abhor the Altar, and visit that Tent no more : *Psal. 78. 60.*

2. For that first Captivity, in *2 Chron. 36.* that Place it self pleads the Justice of that Punishment, for the sinful Provocations of the People, and Obstinacy against the Lords Forewarnings by his Prophets : the reason of which is given, *2 Chron. 36. 15.* (and in that lies the Emphasis and force of all) for he had compassion on his People and Dwelling Place : that Place on which they had no pity, but fill'd and defil'd it with Strangers and *Babylonians* came into the Bed of Love with them, being all lovely and gay : as *Ezekiel* says, *Ezek. 23. 14, 15.* to *17.* *Nay*, they polluted it with the blood of the best Prophets : *Isaiah* is sawn in sunder, *Zachariah* stoned, *Jeremiah* imprisoned, &c. *Jer. 37. 15.* the Kings and High Priests consenting : and so drove God out of his own House, by setting up their Posts by his

his; *Ezek.* 43. 7, 8, 9. so they were drove all (as *Eli's* Sons before) from the Altar : it cast off, the House and City dismantled and burnt up. So Wrath without healing comes by the *Caldees*, in three or four gradual Captivities, to fulfil *Jeremiah's* Word ; that so the Land might enjoy her Sabbaths, *Liv.* 26. 34. which, while they lived in it, they never did. *Jer.* 25. 9. 29. 10, 11. They gave God no rest nor his Prophets, so the Land should rest without them, who were a Curse and Burthen to it, and to God a Provocation : and why should he defend them or it, being offended by them, and the name of a *Bethel* only put on a *Bethaven* : for that titular Sanctimony without real Sanctity, is odious to God, looses its end, is, *simulata Sanctitas*, (that is) *duplex Iniquitas*.

3. For that distress that befell them by that Little Horn of *Antiochus* and his Armies, often toucht in the Prophecies of *Daniel* (*Dan.* 7. 19. 25. *ch.* 9. 27. *ch.* 8. 9, 10, 12, 23, 24, 25. so *ch.* 11. 31.) four or five times at least. I only say, though the Prophecies are dark, yet by the Characters decyphered in them, this may be answered : God, for a few years (6 years, three monthes, 18 days) gave him power for wise and holy ends (newly hinted) to forrage *Judea*, and scatter the holy People, to prophane the Temple of *Zerubbabel*, and prohibit the Sacrifices, tread the Truth to the ground, and prosper a while, till Gods Decrees

erees were fulfilled, the Punishment of Iniquities, mentioned in the latter three Propheas; (especially *Malachi*) was fill'd up, and his own time of Tyranny expired ; and then (as the Histories (*Josephus*, *Dr. Willet*, *Dr. Mayer*, and *Huit*) of those times tell us) the Lord raised the *Asmonians*, to give him many defeats in Fight, and at last, smote him (by a Fall off his Chariot) in the *Persian Wars*, returning, with torturing pains, for which, no help could be got ; so he came to his end : *Dan. 11. ult.* And if any incline to the paralleling of that with other Antichristian Tyrants, I no way dislike that ; for, a *Quatenus ad omne, valet consequentia*, since *Dr. Mayer* resembles that vile Person to others, as *Dan. 11. 21.* in 12, or 13 Heads at least : and then concludes of him, (*Mayor* on *Dan. 11. ult.* p. 582.) ' That if Kings do (as the Pope) ' contrary to their Office, and change Gods ' Laws, prophane his Temple, abuse their Power ' to Rapine and Cruelty against the Servants ' and House of God ; let them take themselves (with *Antiochus*,) threatned with ' the same miserable end.

4. I yield the like of the *Roman Papal* force: This, and all the Violences of *Antiochus*, and ten more such, will not reach the measures of Rage and Fury (though they are types) that for 1200 years, the *Papal Tyrannies* have long exercised on Christians and their Assemblies : for how many in all Ages, since he sat
in

In that Chair of Pestilence, has he murdered (as it were) for God's sake, in *Italy, Bohemia, Spain, France, Piedmont, in Ireland, Low-Countries, and England too, by Inquisitions, Interims, Impositions, Laws, Cannons, &c.* It is both impossible and incredible to recount; and what wrongs his armed Butchers have done to Assemblies, and Places of holy Worship, Histories report, and tender eyes weep to read.

Lactantius, 1300 years ago, has a sad Prophecy of this cruelty: says he, *Rex Impius surget* (scilicet. ultimis diebus) & *Dec, & generi hominum Inimicus, &c.* An impious King will arise, and all that adore him not, he'll cruciate with exquisite torments to death; two parts he will cut off, a 3d. (fled into Deserts) he will pursue with an Host, and beset the Mount (fled to) so they shall (*auxilium implorare Dei* (i. e.) implore divine help, and he will hear them, and send them a Saviour, &c.

Lactant. li. ult. ch. 11. p. 753.
An Enemy to God and all Mankind.
Is justos & Deo deditos 42 mensibus persequetur, & se coli jubebit, & qui non adoraverit, exquisitis cruciatibus morietur: Tunc Christus descendet in Judicium, & condet sanctam Civitatem, & erit justorum regnum 1000 Annis.

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others were fetcht out as Sheep, by the Butchers with the muffer and knife (all gore) in the Teeth, and made to kneel down, to cut their Throats, so left weltring, &c. By which taste we see the cruelty of that *Mother-Church* (flesh't with blood) and what Injury and Fury doth God suffer for a time; and his People must, for his sake.

2. By way of conclusion or limitation, to set bounds of restraint (as he did on the holy Mount, *Exod.* 19. 23.) for God's Worship is still his holy Hill, and he is as tender of *Zion* as he was of *Sinai*: the touching her is as criminal; tho it be an improper saying for us to use of the Almighty; yet in two places he cwns (in a sort) that he was afraid (*Gen.* 11. 6. *ut Vatabl. hi firmâ conspiratione conglutinati sunt.*) At *Babel's Building*; now is no restraint to what they imagined to do (but a Sarcasme) *q. d. O now they'l scale my Throne surely, yea, quickly; I am afraid, if I go not down to them, they'l be up at me.* Well, he confounds and divides their tongues. If that be not so plain, this next is exprefs; I said, *I will scatter them*: (that is a sad threat) God can do it easily: what hinders? why he feared (*Dent.* 32. 26, 27.) the Enemies Wrath, and behaving strangely, and saying, *Our hand is high, God has not done it.* A strange behaviour may be in men, but that God fears it, is stranger: what a behaviour is that? (*ne extraneæ se gerant, ne superbirent*) proudly and strangely

ly, that is, imputing all to their Nets, Power, and Policy; not owning God in it at all. God foresees what proud Insultings and Insolencies the Enemy swells to, over his scattered ones; what his Name also will sustain by their deeds, the one, by blasphemies; and the other, by Cruelties; He fears the issue, and wisely prevents both.

Now the Meditation is as sweet of this, as of the other tremendous; to see the bounds and limits, the strong hooks and invincible lines that the unruly *Leviathans* are held by, when the Lord lets them play in this World's Sea, and tofs his Ark, as if under no restraint, or *Legibus soluti*; and these are his holy rails (to speak *al-a-mode*) set to defend his Altar and sacred Misteries, from impure hands.

Now, though it is granted, God in wisdom doth allow Line enough to the wicked to a great length of time, to do what they will, as (as with *J. Bp.*) *Mat.* 17. 12. and sometimes bids what he never commands: as when he bad *Shimei* curse *David*, 2 *Sam.* 16. 11. and *Judas*, what he meant, do quickly, *Joh.* 13. 27. Yet still we may hold the fore-hinted Assertions, that God defends his own Matters soon or late; oft, speedily; ever after a while, perhaps, in the act, against all Assailants whatever.

More particularly, consider it thus; 1. Tho God's Name may be blasphemed at a high rate, for a time; which brings both rebuke and distress on all that love him: *Isaiah* 37. 3. yet

he that made that Law, to stone the Blasphemer, will see it executed, either by some hand, as on *Goliath* with a sling-stone, *Dan.* 2. 45. or without hand, as *Rabshakeh* and his Master, *Ch.* 8. 25.

2. Though Christ may suffer by his own, and *Judas*, for gain, may sell his Master, *Luk.* 23. 25. yet that age sees his blood revenged in the speedy death of *Judas*, and the sale of the *Jews* (by 30 a penny) that bought his precious life at a Traytors hand for 30 pence.

3. Though the Truth may be thrust out, and fail, and fall in the Streets, *Isai.* 59. 4, 14, 15. and so be liable to be trampled on, yet God, whence it derives, will raise it up, and ere long, tread on them that opposed it, *Dan.* 8. 12. lift up a Banner for it in that same age, *Psal.* 60. 3. and chase them away with a blast that rejected it, *Isai.* 59. 19. for, *magna est veritas, & prevalebit.*

4. Tho his Spirit may be vexed, despised and tempted, resisted and grieved, *Isai.* 63. 10. yet that sin, as it is of a deeper dye, so it calls for quicker doom, as by that double example of *Ananias* and his Wife, may be seen, *Acts* 5. 3. and sure our Age has too sad signs of that guilt.

5. Though Gods pure Worship may be called Heresy; as *Paul's* was, *Acts* 24. 14. his Service, Sedition; preaching schism; to edifie, or build up his House, Rebellion, *Ezek.* 3. 12. his Witnesses, Bablers, busie medlers, *Acts* 17.

18. (*A Pest* [*λειτουργία*] *Acts* 24. 5. the Sanctuary shut up. or polluted ; Synagogues burnt : yet, has not God been too hard for all that ever yet invaded his proper Freehold ? as the Instances before evince.

6. If the Lords Flocks have been scattered by Wolves from abroad, or pushing-Goats among themselves, *Ezek.* 34. 16. has not God made often strong Toyls and Snares for the Wolves ? *v.* 17-19. and promised to judge betwixt Cattle and Cattle, *v.* 20-22. and, within a while, fulfilled that Word, *v.* 34.

7. Though men prey on God's Offering, as *Eli's* Sons did, *1 Sam.* 2. 29. *v.* 34. making themselves fat thereon, robbing God of the best, and make gains of Oppression, out of others Godliness : will not the Lord revenge the wrongs of his Altar, and as *Bernard* said to his Brother, a Souldier, open a way by a Sphear, through those thick sides to the heart : which he did (in fight, *1 Sam.* 4. 17.) on them and him : as the Eagles Nest was burnt, by a Coal cleaving to his Prey, stole off the Altar : if gain of Oppression be fatal, what is that of Sacrilege ? cannot it long be enjoyed ? no : — *de mali quæsitis, vix gaudet tertius hæres.*

{ Of Goods that ill are got, }
{ The third Heir boasteth not. }

8. Though his Patience (as to the time) delay, and his own Wisdom, must judge what time is fittest to punish Offenders in this case ; yet Perjury, Blood, Oppression, and Persecution,

are crimes flagitious, and so crying in God's ears, that they frequently bring down Revenues from God, the defender of the Upright, when none else can do it : and for the way ; though oft it be done in a convincing, or converting way, as on *Paul*, in the Career and heat of his fury, *Acts* 9. 31. which gave a blessed breathing to Religion : yet sometimes in the act of our Worship (as *Basil* at Prayer, and Christ at apprehension, *John* 18. 6.) some time after God appears, at the best time : to stop Persecution, or judicially to take off the Persecutors themselves, or unhinge, divide, prevent, or else plague them ; and so defends his People.

In a word, though some (as *Bonner* did) may linger it out, and by Gods longanimity, be forbore to a lingering death ; yet he lived to see better times ; so many may, that hate Purity and Preciseness ; but Hell and the ultimate doom waits and groans for them, for God distresses them that distress his *Ariel*, *Isai.* 29. 7. and prepares a *Tophet* for the stout *Affyrian*, *Ch.* 30. 33. and it is a righteous thing with God, to recompence Tribulation to them that trouble us, *2 Thes.* 1. 6. and so to fulfill that of our Lords Promise, *Luk.* 18. 7. 8. He will do it, and that speedily, though he bears long with them.

So ends the Answer to that *Objection*, and also the Explication of this Defence. Follows in order, the brief Use of all.

Now

Now, if so, let us apply it four several ways. It 1. Informs, 2. Warns, 3. Advises, 4. Comforts us.

1. Hence it Informs us of 5 Points.

1. How dear and chary is God of right Worship; Angels are called to it, *Adam* must not be in Paradise without it; the *Jews* say, he was made the Evening before the Sabbath, that he might begin his Rule over the Creatures, in the Service and Contemplation of his Creator, his true Rest: his Laws for it, that Rest and sweet savour that he took (*Gen. 8. 21.*) in it; all show the tender care he has about it, his Precepts to set bounds for it, and Promises to the due Performers, the threats of all that violate it, and Punishments so oft inflicted thereon, do all evince the care he has of it, and all that delight in it.

The Deliverances that he wrought of old for his People, and Revenges on their Foes, (which oft concur) were all in order to it; all the motions of the Wheels of Providence (of old, or of late) tend to shew his care; and all the acts of intercourse betwixt God and Man, his love to it. *There will I meet and bless thee* (said he) *Exod. 20. 24.* Which Altar typed the medium of access, Christ Jesus. Would he place him as Mediator by Office, but to get and keep open the new way (better than that old was) to the Father. Why seeks he such Servants to do it in Spirit and Truth, but to hold up his Worship in the

World? why was our Lord sent, the Gospel preached, the Gentiles called, but to show this? nay, the Devils Emulation to divine honour, declares God's Right and Respect.

2dly. I infer, exact Piety is extream perilous at times among men: (were it not, God owns it) I say, not always so, sometimes, not at all: but there are times when Religion (called pure) is perillous to pursue; and the purer, the more: carnal Policy thinks it so; where Piety is followed too close at the heels (ten to one) it may dash out his Brains. No danger of being too High or too Rich; — but all the danger is, in being too Godly. Now it may suffer *Odium* at any time, but 'tis most dangerous in ill times, when the *Philistines*, that had an old hate to *Israel*, are over them; now 'tis an offence to sharpen a *Plowshare*, or to sacrifice to any God but *Dagon* (a stock) as well as to wear a Weapon, or use it. All that will be right Worshippers, shall suffer; (a general Rule) and Exceptions to it, are rare, if a man comply to bow in the Idol's Temple, truckle under *Dagon*, cajoule his Conscience, adore a worldly Sanctuary, consult carnal Policy, Fashion, Custome of Men, he may escape; (yet not always so) but if he rides a little faster (and with Christ) *set his Face fully* (Luk. 9. 51.) *towards Jerusalem, turn the Back to Babel, and look to Zion*: This is *Schisme*, the other *Herefy*; to hold to *Birth right*, that is *Blasphemy*, as *Naboth's* was: the *Beares* Phan- ges

ges (or Tushes) shall be sure to meet in the Name or Estate, the Liberty or Profession of one that designs more precisenes than others.

3dly. Learn we what Worship we should own and practise, in a time of Contest betwixt God and Baal, the Ark and Dagon, or Christ and Antichrist ; surely, if any be right, it is that God owns, and such there were then, have been since, and is, and will be, till this Controversy is decided.

Now (the Cause still depending) no safer guide in the Night, no clearer Pole^{star} to steer a right Course by, than this alone ; to enquire where, or on whose side God is, not where danger and profit lyes ; but, O where is the Lord ? on what side is he ? his part we will all take, *Jer. 2. 8.* Would Princes, Priests, and People, say and do so, the better side would still be the bigger : but when (as mostly it is) Truth has the fewest, only God, and a few Underlings on its part, and the foul end of the Staff ; and all others are great, high, rich, noble : now against these to bear up (against the Tide and Wind) is a good Course, a sign of Life : alas, as the Prophets man, or *Antigonus's* Souldier, how apt are we to droop, and say, (Oh how many !) all are against me : but as both answered, *How many is a God ? More are with us than against us.* Could we then consult his Oracle (Lord, on what side art thou ? that side will I take) it were sure
light

light in the Case. He in Worship that adheres to Gods part, though hence stiled *Here-tick*, is on the right; he that doth not, is an Idolater, or *Erastian-sceptick*, and like white Paper yet to seek. —

4. See here what God is, and how justly due is what is attributed to him, were Scripture mute; his Works declare his Essence and Attributes, Immensity, Infinity, Æternity, Immutability: out of the 9 or 10 Names the first *Linguo* gives God, I here only infer, If God defends — His Omniscience, Wisdom, Power and Goodness too, all do it. Read Antients; Fathers, Philosophers, or some Reverend Ones of late, as Mr. St. Charnock (pag. 420.) on the Attributes — the highest Heavens, the lowest Leviathan (that *barred Serpent*, as the Hebrew stile is, *Job. 26. 13.*) are both arguments of his Power; that strong and crooked Serpent some call the Dragon, some the Galaxia; more like, to represent Gods Power in the first make and overruling of Devils: as strong (like the Barrs of a Whale) as they be; as crooked, subtle, and versatillous, as they be; the Power uncreated bounds and breaks them; nay, the head of *Leviathan* (i.e.) the Policy and Power, (springs of all his motion) is broke by the Arm of this Almighty, *Psal. 74. 14.* (so called 70 times in Scripture) pag. 421. A strong hand can beat a weaker back, and reverberate the blow, that is a strong defence; give me
such

such a Fencer as can at once *vim vi rependere,*
 & *repellere* : ward off, and wound too ; such a
 powerful defence is his ; the one hand repels
 the blow from the Worship, and secures it,
 the other retorts it to the head that sent it :
 this comforts the Worshippers in the mouth
 of a Furnace ; *Our God is able to save, Dan 3.*
17. that is enough ; and again, If not — we
are resolved : that is two strings to the Bow :
 then conform they would not (burn rather
 than turn) O brave Souls ! Oh resolution
 more than Royal ! they were above the King
 himself : if God leave us, yet we'll not leave
 him ; and the Event did answer their Faith,
 it quencht the force of Fire, *Heb. 11. 34.*
 Those two Elements have no mercy, yet this
 had : *Elementa non gravitant suo loco* : Ele-
 ments are not heavy in their place, (it is said)
 and true here (if ever) they kept their place
 under the Law of their Maker ; to immerge
 and burn the pure, is to go against God ; they
 singed not a hair. O divine miraculous Faith !
 had these three conformed, the King had ne-
 ver been convict ; the Power of God is seen
 most when Rage is hottest, means least, and
 Saints the lowest : and now the King, and that
 is much, shall call them out, but into worse
 company than him they left.

Nor is goodness less active (unseen) than
 Power is (seen.) 'Twas a holy boast used by
 David against his Accuser (*Saul's Informer*)
Doeg ; The Goodness of the Lord endures for
ever

ever, Psal. 52. 1. (*q. d.*) as bad as thou art,
 yet God is as good ; thou accusest, and so of-
 fends ; God acquits and so defends ; thou
 lovest all devouring words ; true, for matter,
 the Priest gave the Sword of *Goliath*, but his
 meaning was good ; *Saul* found *David* Faith-
 full, and yet hated him, but Gods Goodness
 was his Refuge. Hence it is so admired ; *Oh*
how great goodness hast thou laid up in store, aye
above ! Psal. 31. 19. But doth none appear ?
 yes : *which thou hast wrought for them that*
fear (i. e.) worship thee. How ? closely (in
 huddles) no, before the Sons of Men, that are
 not ashamed of their confidence in God's
 Goodness (*v. 20. 21.*) and the ground is as
 good ; for it follows, *Thou shalt hide them.*
Where ? in the secrets of thy Presence, the
Place thou lovest to dwell in, in thy Pavillion :
 thirty two times in *Gen. 1.* (say some) God
 is stiled by *Elohim* (a name of Power) after
 the Creation, by a name of Goodness and
 Kindness : to note, that as Divine Power
 creates, Goodness preserves : Now Pavilion
 (*besucka*) in a Tent ; is *Papilio*, as a Tent
 of War ; or *Augustal'e*, a Palace, and he has
 three of them : 1. that of common Provi-
 dence : 2. that of special Presence in his
 Sanctuary : 3. that of the ultimate State of
 Glory : to the second of these Saints recur,
 by Prayers and Appeals, and from that Throne
 of Grace get a defence : that as (in the
Sanctum Sanctorum) the four Wings of the
 two

two Cherubs spread over the Mercy-Seat, the Ark and Law, so Gods Providence and Presence preserve the Worshipper and Comer to it. 'Tis a wonder that *Heathenish Rome's* Eagle-wings should 300 years nourish the Gospel, whose Talons might rather have torn it, and its Lovers : but if God will defend, a Prison, Lions Denns, serves for a Town of War, and that which by nature destroys (as fire) shall be a Wall of Safety to his Servants, *Zach. 2. 5.*

5. I add, what daring Insolency, Folly, and Fool-hardiness is it in a mortal man, an *Enosh* (sickly, sorry *Mushroom*) to offend, where God defends, to invade or intrude where he precludes and dwells, to fight that Man of War, break open his Palaces (where he is known a Refuge) spoil his peculiar Treasury, affront his Altar's Horns ; is, as if the *Rush* could push down a Wall of Brass, or a *Fly* blow out the *Sun* : a *Worm* defie the Almighty ; the distance betwixt a Gnat and a King is finite ; but betwixt a Man and God is infinite ; yet such is the stupid nudacity of some, that dare the Almighty. Some of the Emperours that denyed a God, and persecuted his Gospel, were frighted in a hole by the thunder of his Power : and one that aped the Thunder and Lightning, was burnt by his own invented fire. But of this, here I say no more.

A 2d. Use is caution to two sorts, *Viz.*

1. *Ido-*

{ 1. *Idolaters*, that defend a false Worship;
 { 2. *Persecuters*, that offend against the
 true.

1. For *Idolatry*, and that both *Pagan* and
Papal, with all the *Superstition*, by which it is
 practised even among the better sort of vulgar
Christians and *Protestants*. O what pity is it,
 that for near 5000 years of the 6 that (as one
 holds) the World has been, yet *Idolatry*, in
 one kind or other, obtains, not only with
Heathen, but *Christian-Rome* ; and (which is
 yet sadder) amongst too many of both titular
 and real *Protestants* ; a Name that rose with
Luthers Reformation ; and this being lost,
 threatens that Name with extinction : and
 alas in how fair a way are we to it ? the
 Name of *Protestant* being as a Dwarf in *Her-*
cules's Robes ; not one of 20, or 100 owning
 the thing (*i. e.*) an open witness for Christ
 against Antichrist. Now these being in the
 Declination, and many that are so in masque-
 erade, worse than *Papists* (if worse can be)
 pleading up an Interest destructive to their
 Profession ; those also in whom the thing is,
 being so few and feeble, that can do little to
 support that Profession ; it makes sad thoughts
 to spring; as Lord, what will be the end of these
 Times and things ? But how few are instruct-
 ed of the true nature and Peril of *Idolatry*,
 and the specious Forms and Coverts it shrouds
 under, that I might turn the Caution to a Com-
 plaint, and say, *Isai* 2. 8. *The whole Land is*
full

fulk of Idols, and be put into *Pauls* Paroxisme, to see (as *Athens*) *Acts* 17. 16. *The whole City given to Idolatry.*

But there being a more gross sort, and a refined, that being a Worship of a false God, this of the true in a false manner. I need only to touch the latter ; which is properly a Service of Likeness, or a Worship objected on some intermediate similitude, or moded in a way and time, ordered by the Canon or fashion of *Idolaters* : so most of our Writers sense it, (though some stricter in their Sentiments of it than others) so that if I do not worship by the *Latin-Roman-Missal*, yet if in a Form like to it (in *English*) and that imposed on the Worshippers in Christs Name, without the Sanction of Scripture, this Service is *preter Statutum*, or *supra*, and so *Superstitious*. No Cannon, Rule, or President being given for man, 1st. to compose, and then after to impose stinted Forms or Liturgies : nor did our Lord intend that of his, *Mat.* 6. 7. so to be, and as the Incense was, so *Jure Divino*, that none was (on pain of cutting off, *Exod.* 30. 38.) to make like it (but to smell to) far less to worship by, without aggression of divine Authority, and a Transgression of the 2^d. Command : and the *Jews* also say of old, that each one in Prayer was allowed still to use their own words ; (*H. Aynsw. in 5. tech.*) That Devotion then, that has no Rise but humane Sanction, and Canonical Imposition, is-
sue

sues in a delusion. Man's Posts and Thrsholds set by, or above God's, removes God far away, *Ezek.* 43. 7. and so can be no accepted *Medium* for our access. Hence to direct the Spirit of the Lord (*Isai.* 40. 13.) or to stint and straiten him (*Mica.* 2. 7.) are equally bad: and had the first *Informers* took the same Measure, and standing Reed of Gold, for a Rule of Worship and Discipline, that they did (we do, and ought) in Points of Doctrine, that is, God's holy Word without, and his Good Spirit, (as a Principle) within (that never contradict) we had arrived nearer the *Apostolicks*, as the old *Waldenses* and *Albigences* (though in scorn) were called: and, as that was their Glory, so to be Seekers and Expectants thereof now in our latter days, cannot be our shame.

Though here I do not arrogate to my self to be Master of Reason, or any Man's Faith or Worship, far less, to *descendere in arenam* with the Learned; least of all, to challenge an *Impar congressus*, of one outcast into solitude, denuded of all help and Protection, with pious, able, and reverend *Dons* and *Doctors*; yet I throw one smooth Stone at the *Roman Goliath's* Front, that once sat a *Bishop*, *Viz.*

*Cultus non Institutus non est licitus, At —
genusflexio Sacramentalis est Cultus non institutus, ergo non licitus, nec acceptus.*

To English it, the Argument runs thus, *Viz.*

Worship not institute, is not lawful, but
kneel-

kneeling in receipt of Bread and Wine, is Worship not instituted by Christ ; therefore not lawful ; so not pleasing.

And what is assumed against one Ceremony, so venerable with *Papists*, that hold a corporal real Presence ; and others, denying it, yet are on their knees to, and afore it (which is less justifiable) may be alike assumed against the whole Fardle of Rites and Impositions, deriving from *Rome* : I named that for all the rest, *ex pede Heculen*. All I say more, is only to indigitate ———

1. The Marks or Notes of *Idolatry*,

2. Its Mischiefs ; expostulating on both.

For the 1st. (I mean, the more refined sort) there are four or five Notes inseperable from that Sin :

1. It has many bad adjuncts, *Apoc.* 21. 8. is a black List ; eye but the first and last of the eight in all : 1. The fearful ; that frights unto it ; and last, all Lyars, are the Communicants ; it is a Lye objectively, it is Worship to a Stock-God : a Lye mediately, upheld by Proditions, vile Perjuries, Subornations, Formally so ; the Truth of Christs Doctrine being not in it : finally so, it ends in Perdition, so deceives eternally.

2. 'Tis a gay, gaudy, and sence-pleasing thing, loves Feasts, Festivals, Sports, and May-plays, Laces and Faces, Paints and Pictures, Copes and Cowles, Meat, Mirth and
 L Musicks

Musicks : and so did the *Calf*, *Exod.* 32. 6. (a Spice of which yet remains) So did those *Organists*, in *Amos* 6. 5, 6. and that golden *Lubber* in the Plain of *Dura*, must be dedicated by six sets of Musick, and four times repeated, *Dan.* 3. 5, 7, 13, 15. only three brave Youths marred the Consort, by Nonconformity : but it was for the Kings Good.

3dly. A mad besotting Sin ; it infatuates, and fascinates : *The Idolaters are madly bent on their Idols*, *Jer.* 50. 38. unman themselves below Reason, cannot say, *Is not a Lye in my Right Hand ?* *Isai.* 44. 17, 20. 46. 8. To think of adoring a Deity of his own make : or that sort, *Artolatry* ; to believe five Latin words converts a *Waser* to a very real God, and then, as Canabals, to devour it.

4. Idolaters are cruel even to their own Flesh, Sacrifice their Sons to *Molock*, shed innocent blood ; Plots, Massacres and Murders are so far from being esteemed Crimes, that with them Parricide, Fratricide, Rigidide, are among their Heroick Acts : if but for the Interest of Holy Church, they can dress up *Babels Whore* and *Flora* for *Zion*, and then build up that *Zion* with Blood, *Mica.* 3. 10. 'Tis

Sir Simon D'Ewes
in *Pr. Pract.* pag.

1. 2.

the Note still of a Persecuting Church, to kill for Conscience and God's Sake : and, as a brave Pen observes, the nearer any Church comes to practice Rigour and Per-

any Church comes

Persecution, the more it resembles *Rome*. All that ever did, or shall do so, fill up the measure of their own, and others Sins, and read their own fatal Ruine is near.

5. Idolatry is Stubbornness and Rebellion; no advise here obtaine : *Saul's* Will is for God to him, and he will obey his People rather than God, 1 *Sam.* 15. 23. 'Tis sad to see some men dye, as Sacrifices to their own obstinate humour : Inadvertency (if that Prophet says true, 2 *Chron.* 25. 16.) was an ominous sign that *Amaziah* (and for this Sin) must perish: be it *Amoz* (as the *Jews* say) or some else, he reads that mans Fate too true : and by a Conspiracy he soon after dyes.

These Notes characterize our Age too too plainly, and show the tendency of our Counsels and Courses.

Now let me expostulate about the fatal Mischiefs that may of Course, and must (if God over-rule not) soon attend us.

Is the Decalogue read so often, and must that second Command not yet be understood in Matter and Motive : *Is it a light thing to change the Statutes of God, and follow [ὁ θεὸς ἐκείνος] humane Will in God's Worship?* Col. 2. 23. Or the Statutes of *Omri* ? Mic. 6. 16. Is it not the old Provocation that *Israel* offended God by, *Lev.* 26. 30. & could never be quit of till both Place and Nation was gone, *Joh.* 11. 48. Did not this cause God to cast their Carcases on the Carcases of their Idols :

(*As in Kett's Conspiracy, a Cartful of Trumpery in the dirt, and they too.*) *Lev.* 26. 30. both being but (*Cadavera*) fit to be put out of sight, and cause them to underly Statutes that were not good, and by which they could not live? *Ezek.* 20. 24. Brought it not ever a Spirit of Jealousy with it, and the bitter Waters of a Curse, devouring the Face of the Land, the whole Earth? *Ijai.* 24. 5, 6.

Observe other Places and Cities : do we take no warning by their harms ? See what Judgments ever followed, and can we escape ? *They chose new Gods, then is War in the Gate :* *Judg.* 5. 8. That brought twenty years Oppression, and otherwhile forty. This Sin cost for the Calf 3000, *Exod.* 32. 28. For *Peor*, 23000, *1 Cor.* 10. 8. and Millions more at other times. Who can compute how dear bought the Calf of *Rome* has been to *Europe* ? What Seas of Blood by Wars, Murders, Inquisitions, Massacres, and Persecutions it hath cost all Nations ; and what is behind, God knows : but by the Course is run in *Europe*, (the ballance of Justice and Peace being broke) so dead a weight of Wick- edness in the one Scale, and Wrath is put in the other : that it is more than a Miracle, if the *Turk* see his Opportunity, and follow that Course is begun, he may soon be a *Flagellum Dei*, an *Attila*, by an Incurſion of barbarous *Mahometan Infidels*, to plague our
Christian

Christian Barbarites to each other, and fulfill that old Prophecy, in *Mayer*
Obruit Italiam, Mars impius Mayer's Pre-
Totum operit Mundum, terror, face on Proph.
& ira Dei. A third is, 4 vol.
Inclitus exurgit, factis Haros.

And 4. *Europa tremit, Asiam urget metus.*
 And yet one — *Generalis Terra-motus.*

All which five (and five more I leave) are affix to their distinct *Anno Domini's* (but Times are God's.)

Then — (as I English it.)

Mars Italy with cruel Wars will tear :
Gods Wrath and Terrour all the World shall bear.
In Deeds a famous Hero shall appear :
And Europe trembling, Asia's struck with fear.
An universal Earthquake shall be (there.)

But (to end this) how *Lev. 17. 7-*
 subtilly Satan doth insinuate *1 Cor. 10. 20.*
 behind the Curtain, under *Rev. 9. 20.*
 fair and specious Forms, a-
 mong, 1. *Jews*, and 2. *Gentiles* : but few con-
 sider, fewer evite his Crafts, under the Calf
 of old, and *Jeroboams* too, and the Dragon
 (his Deputy) *Apoc. 13. 2.* Oh how deplo-
 redly doth the Devil go away with the Ado-
 ration, leaving the Table, Altar, and Bread to
 the People, to partake with him by. Hence
 we read of his Synagogue, *Apoc. 2. 19.* his
 Throne, *v. 13.* his Vicegerent, his Servants,

2 Cor. 11. 15. Ministers, Table, and Cup,
 1 Cor. 11. 21. as well as his Will; Wyles,
 Crafts, and Lusts. As many do the Devils
 Work, Rev. 2. 10. imprisoning the Gospel,
 and Men for its sake, so many (the more is
 the pity) do the Devil Worship (though ig-
 norantly) by his Insinuation, and Man's Im-
 position.

'Tis a Passage of a late Reverend Pen, not
 impertinent ; ' The Sove-
Charnocke, ' raignty of God is contemn-
 757. ' ed, when our Obedience to
 ' humane Law is prest, and

' preferred to that of Gods : when fear of
 ' pain compels Service, it is like that of *Agypt*,
 ' adoring a *Crocodile* : when we are devout to
 ' a Tradition of Man's, or a *Roman* Rite, more
 ' than to Gods Oracle, &c. it is to adore a
 ' *Glow-worm*, and laugh at the Sun. And (a
 little after) says, pag. 758. ' Thus God is
 ' deposed, and Man inthroned : so he refers
 ' our late Addresses for Maintenance of Reli-
 ' gion, settled by Laws of Man, not minding
 ' the Law of God : so that, the Church and
 ' State, is the Rule of Religion : which there-
 ' fore must vary with Opinion and Interest.

'Tis sad to see, yet I fear too true, there is
 more Diabolick than Divine Worship in the
 World, and that in *Christendom* too. Now if
 God defends his Worship, he is far (and so
 should we be) from pleading for *Baal*, Judg.
 6. 31. Be ye then assured, God is resolved ut-
 ter-

terly to abolish and famish all the Idols, *Isai.* 2. 18. and Men shall worship him each from his Place, *Zeph.* 3. 11. and reserves a Cup unmixt for the Worshippers of the Beasts Image, *Apoc.* 14. 10.

2. Let all Persecutors consider with whom they have to do; will you oppose what, or whom God undertakes, is obliged (by Promise and Interest) and resolved to defend? You may ruffle and rage, damm and hector a while, your hands and tongues, fires and fury may exceed *Job's Antagonists*, as far as the Element of Fire doth ours: but ye should say, *Why Persecute we him, since the Root of the Matter is in him?* *Job.* 19. 28. Let me a little glance at the Text. *Jobs* design is, to abate the Passion and galling censures of his three Opponents, by a fair defence of his Innocency, so battered and blotted by a charge of Hypocrisy: and (waving the various Lectiōns) it is in some (*q. d.*) would you put on your first end in visiting me? Ye should say (one to other) *Why persecute we him at a Game pursued by Dogs? We have small ground in our selves, less in him, none at all from God so to do: his Case maybe ours; and it is not so bad, but (on search) we may espy the root of Sincerity under all these Waters, or a secret Root of Grace, or a deep of Gods Wisdom at bottom, to abate all our heat.* Whence one notes. *

* 6th. part

of *Mr. Caryl. in locum.* page 416.

‘ One that has Grace, and holds Root-truths,
 ‘ should not be persecuted ; no, not in hard
 ‘ words (the lowest kind of it) far less in
 ‘ blows, and even to exile and death : for,
 ‘ 1. They are owned by Christ, and so are all
 ‘ that own what *Job* confest, *Viz.* the Root-
 ‘ truths of the Gospel : and those Christ re-
 ‘ ceives, we ought. 2. They have the same
 ‘ Spirit of Truth also. 3. They shall be Sav-
 ‘ ed, and come to the same end : and shall one
 ‘ Glory receive them, not one Earth ? Why
 ‘ should different Forms of Worship, and Or-
 ‘ der cause a Persecution then ? So far he.

One note I crave to add : That good men
 are incident to Persecution sometime, by their
 Brethren, that retain Root-Truths ; though
 for such Persecution there is no cause. Here
 the definition of it lyes ; it is not so denomi-
 nate, unless it be for Righteousness and
 Truths sake : and the Cause, not the Suffering,
 makes the Martyr. Two things let me touch
 here ; 1. the Rise : 2. the unreasonableness of
 it. For the Rise of Persecution, it must be
 trac’t back to the Original : it is a Birth suc-
 ceeding the Fall ; all Persecution comes by
 Succession, Serpentine, Draconical, and Papal,
 each in kind, the worst ; you Persecutors see
 your Antiquity, you derive from, and before
 the Fall, which (is said) was on the sixth :
 the Angelick Apostacy was before (say,
 the first, or fourth day) *Gen. 1. 14. 19.* But
 sure early Satan suborns the Serpent, and (by

a lye to the Woman) to gull and tripp man, and all the Race, *Ch. 3. 2, 5.* So the Fall not only broke a bone, but lost a Faculty ; and that of the Eye, not of the Body, but Mind too. And yet the Root is deep, God put Enmity betwixt the two Seeds (never yet irradiated) and the dispute is early about Worship, so soon as two Brothers came, they talk, differ in Worship, *Gen. 4. 2. 7.* *Cain* (the High Priest) is sleighty, *Abel* gives God the Fat, the first and best : *Cain* being outdone, kills for Conscience sake, *1 Joh. 3. 12.* Here is a Map of what hath been ever since : it is a Priesthood that derives of *Cain*, to kill, for seeking to please God better than himself did : so it is now. *Nimrod*, a Rebel (as that word derives) holds up the Race ; a Hunter (that is, of Souls) before the Lord, *Gen. 10. 9.* that is, in Gods Prefence, and for Worship. So did *Ishmael*, after the Flesh to *Isaac*, *Ch. 21. 9.* (born after the Spirit) though in a lower kind, *Gal. 4. 29.* It is called but a Mock (as you forsooth, are a Separate ; a Son of the Promise, I hate that) and Hatred is Murder and Persecution. Nor are *Joseph's* Brethren quit of this Envy, *Gen. 37. 4. 5.* *Acts 7. 9.* They plot his Exile, and Conscience is struck at, for his Prophetick Dreams, and telling his Father their ill report : and the way they took verified all he said, and more. This Enmity is writ indeleibly in the Race. But of all Types, the Allegory of *Sarah* and *Hagar* (and that

of

of *Jacob* and *Esau*) are aptest Resemblances of the two Churches: the false (that genders to Bondage) and the free Covenant-Seed, the Race of Seekers, *Psal.* 24. 6. For as *Sarah* was the true Wife, but seized by *Pharaoh's* Court for her Beauty,^a (*Gen.* 12. 15.) and so in hazard of forcing; but *Hagar* only a Concubine, and at the last, she and the Lad cast out for Disobedience; So fares it with Christ's Spouse, her Spotless purity lays her open, to every black *Pharaoh*, or *Abimelech*, that hath power to seize her; who not yielding to defilement, is liable to force. As to the two Sons, *Jacob* and *Esau*, they were both of *Isaac*, lay in one Womb at once, strove for Primogeniture, yet one got it, *Jacob* took *Esau* by the heel, *Hof.* 12. 3. And all along they were at odds and varied: *Esau* games in the Field, *Jacob* is a plain Man at home: that of a rough threatening Spirit, Speech and Hand; this of a tender Spirit, an Exile in Condition, a Wrestler in Prayer, one oft in *Bethel* with God, *Gen.* 32. 24. So it is now (in all Points) see the disparity in nothing more than in Religion; this was still *Jacob's* study and glory, and he got (at last) the Blessing by it: the other prized it but as a Mess of Pottage (so prophane) yet God gave it *Jacob*, and *Esau* for it, hated him: and this old hate lives still in the *N. T.* The very first Persecutor (*Herod*) was an *Idumean*, *Mat.* 2. and that Race lived in *Steven's*, in *Peter's*, in *Paul's* Time, *Acts* 7.

Ch. 12. 2. till the Womans Persecution, and to her Seed, *Apoc.* 12. ult.

And so I derived it, *ab Origine*. Some say, the *Papists* hold the Unction of Priests, a more sacred one than that of Kings: and if they and their Kings both be Persecutors, that Unction is of the Oyl of *Scorpions*.

2. But a further account of its Rise may be took thus, from the Light of Truth, and Beauty of Holiness, and Purity of Worship own'd; some Truths are of a biting nature: *Noah* condemned the Old World, *Heb.* 11. 7. and *Lot* Judged *Sodom*, *Gen.* 19. 3. and that could neither of them bear; nor can it but irritate, where ever it comes.

3. Also from the Ignorance of Men's Minds that are purblind and easily misled, by a Zeal, not according to knowledge, *Rom.* 9. 2, 3. This *Paul* (after his Eyes are open) confesses against himself, *1 Tim.* 1. 13. and that he verily thought he ought to do so against the Name of Jesus, *Acts* 26. 9. *Ch.* 13. 50. 14. 2. but in mercy God shewed him better things after.

4. But it oft flows from devout Zealots, and Semi-Christians, (*Phil.* 1. 15.) that by prejudice and mistake (that way they set) cause many of the Vulgar to bandy with them, and so do raise Persecution against any, they fancy to have a new way to Heaven.

5. Besides, the Priesthood are mostly in the Van, both of the *O. T.* and the *N.* These do

do blow the Coals of Envy, and vulgar rage, and seek to blow out the fire of God's Altar. The Sons of the Prophets are Enemies to Prophecy, and they that should nourish Light, hate it. *Amos 7. 10.*

6. Also needless Divisions and Animosities do oft conduce to it, not a little ; if the best vary and part in Judgment, Affection, and Way, it corroborates the Minds and Hands of all that long to extinguish the whole Party. Oft our Alterations and Scuffles bring the Ball to the Foot of them that say, [*Divide & Impera.*]

7. Sometimes Affairs change also, and the Wheel of Providence rowls about, turning under all that were upmost afore ; and those that lay at the foot, to be over the head, both in Pride and Power ; insulting (though the vilest Abjects with God and Men) over the best of Persons for Parts and Place ; (as the fly, the Wheel.) O what dust these raise, till God rowles them off.

8. But no Womb more productive of Fury against Religion, than turns in the Rulers and Regiment of this World : as all subsolar Affairs do naturally toss, roule and fluctuate ; all that precide being mutable in Judgment : and Mortals ; so oft they vary their Courses and Councils, as the Wind (whose Points are many) and emergent Interests vary. When that *Roman* Imperial Dragon, for three or four hundred years swayed ; O what Seas
of

of Christian Blood was spilt, by ten fierce Persecutions : and some rose from the *Odium Nero* put on the *Christian* Name, burning *Rome*, and laying that on them, and so cryed, (*Christiani ad Leones*) Thus he first dedicated *Christian* blood on the Altar ; that yet crys, *HOW LONG ? Apoc. 6. 9.* And let an ill Name be true or no, if Grandees say it, the Sufferer has no Relief, but Patience and Cry to God. And in Places where *Idolatry* and *Paganisme* obtain, nothing but rage is to be expected ; and (which is pity) where the *Christian* Name only is pretended, under the vain glorious Titles of the most *Catholick*, or most *Christian*. Alas ! how is Power made the Lacquey to all the *Papal* Slaughters, that the Inquisitors, the Priesthood, and their flies can possibly cause ; and the Rulers themselves subjected to the Lusts of them, that make rage their reason : the Kingdoms as Shambles, and Authority a naked Cleaver (or Lictor) to execute their Fury.

But where *Protestancy* is profest (and upon its Declination) how many (high and low, that had tasted of its Light) are there, that were never inebriated into the Love of its Truth, nor the Power of its Piety and Purity, that if a subtile *Jesuit* gets their Ear (or an envious *Haman* their Favour) can easily be wheedled to renounce that Profession, and (for their holy Fathers Blessing) espouse their
own

own Fathers Curse, and Gods too, by Apostacy from the God of their Fathers.

Now if a great Man falls out of the Saddle, or be kickt off by a natural Death, and another mount, and get the Reines (as has oft been) O how easily will the hand of the Rider reine about (with the Head) the whole Body (being jaded first) to profess a new Faith and persecute the old.

Now here among the Shelves, and Syrts, I am (betwixt *Sylla* and *Charybdis*) under fear of *Paul's Euroclydon*, and glad to cry to the Helm, *No near* — (as the Mariners do) least I fall (as once the *Royal-Oak* split) on those Rocks — the Bishops and Clerks. I will therefore lore *Top-gallop*, and sail gently ; only say, that *Satan's* cloven Foot is to be trac't, in all the Persecutions from *Abel's* and *Job's* (by Brethren) to that of the *Dragon*, this of the *Pope*, and all the *Roman* Bishops, succeeding in his Spirit. And thus the Rise is seen : it rests to open next the unreasonableness of it.

Now 2dly. Persecution thus deriving, Who, that will bear the *Christian* Name, or follow the Doctrine, Worship and Practice of him that was crucified on a real *Roman* Cross, would joyn hands with *Rome*, to persecute for Conscience sake ? Here let me a little reason it out with some of this Spirit, and then remove Allegations urged for it.

1. What is that we call properly Persecution ?

tion? Is it not an eager pursuit of Brethren, in the Cause of Religion, for not yielding to that in Worship, that in Conscience is judged Sin, or doing that which you account against Law. In both Branches this is the *Dissenters* Case: and all agree, that *Fides verbis suadenda est, non verberibus cogenda*: Faith is not to be forced; and the like now is urged for Worship too; they account it Sin to conform, you judge it their Sin to meet apart, and prosecute (we say persecute) *Si uno* one word fits both. If any say, it is no more a Persecution, then that of Fellons is, by just Laws: here comes in the appeal to God, who will at last decide: in the mean time we alledge that of the Prophet, *Your Brethren cast you out, for my Name sake*, *Isai 66. 5*. You say, that Compellation is not due to us; yet if God allow it us, who will deny it? What Brethren, be it by Name, Kin, Nation, Vicinity, Society? and yet they hated you; that is the sad old Root of bitterness; and interpreted, *Killing*, *Mat. 5. 22. 1 Joh. 3. 15*. Sure that is a Persecution; *And cast you out* (Unchurch you) Why? *for my Name sake*; just as our Lord predicts, to, and of the Apostles: so are we cast out, (and yet never were in, but coercively) and yet worse, for his Name: (that is) his Worship: that is, for calling on it, or refusing to pollute it, as *Paul* compelled some to blaspheme, *Acts 26*.

Zion's Joy.
Isai. 66. 10.
pag. 28. 29.

11. Now if any desire more, see *Fer. Burr.* on the place, glossing on that, *Let the Lord be glorified : (q. d.)* God's Glory, Religion, Union, Peace, pretended, that is forest Persecution; they deem it a Service that God loves; that is, *cultum prestare* [*λατρείαν προσφέρειν*] *Joh. 16.*
 2. So do the *Papists* : and (says he) That Persecution by *Trajan*, was the forest, though he was a Pattern of good temper. Thus blind are men, as *Oedipus* killed *Laius* his Father for his Enemy : but it dishonours God, and disunites, yea, it shakes that Church which you say it settles.

2. Do ye not symbolize with that *Roman Church*, and is it not a brand of a Church Antichristian, to persecute; of the true Spouse to be persecuted? It is a Cannon of the *Thirteenth Faith*, to pursue the *Evangelicks* as *Heretics*, *Scismaticks*, &c. [*Sir Simon D'Eves pag. 1.*] out doing the *Turks* in that; that says, *Conscience* cannot be compelled : and if it be, it gains little : the old *Brittans*, Anno 466. wore out *Pelagians* by a mild Spirit, and disputing for the Truth.

3. Would ye so be dealt with your selves? be expelled from Place and Use; deprived of, and proscribed from Kirk and Market; suspended of Office and Profits, exiled among Aliens, and put (as *Musculus*) to weave, dig, or beg : should *Papists* succeed, and serve
 you

you, as you have others ; (which God forbid) may you not say, God is just to repay you in your Coyn ? Did not our Lord give more equal Rules to his Followers ? *Mat. 7. 12.* and threatned a day unawares, to him that smites his Fellow Servant, and eats and drinks with the drunken ; *ch. 24. 49, 50, 51.* but if at a sacred Feast, then 'tis more criminal ; for with such (though a Brother) one may not eat ; *1 Cor. 5. 11.*

4thly. To ingross Trade, is bad ; Bread, is far worse ; but worst of all, for any sort of men to confine the weighty significant Names of Church or chief Rulers, Overseers, universal Pastors to themselves, &c. and as such, to authorate, exauctorate, suspend, excommunicate, and assume a Power Christ never gave, exclusive of others his Servants. Why should Church-state be appropriate to the Clergy alone ? or, Synods take Denomination from the Ministers only, and not the Fraternity too ? as that first and best did, *Acts 15. 22, 23.* When People multiply in a Nation, and Foreigners are freely admitted (yea, *Lutherans, Jews, or Papists*) to the exercise of their Religion in their own way ; is it not hard it should be denyed Natives, that God and the Law have naturalized ? Or why should *Republicks* abroad, indulge all *Dissenters* more, and fear them less, than our Kingdom at home doth ? Monarchy being deem'd prefer-

table to all other sorts of Governments.

5. As 'tis impossible, so 'tis impracticable to make Converts by fear and force; you may fright men in by civil Laws, and uncivil Curses, to a temporary compliance: as one that gives a Thief the Purse, to evite a greater Loss. But will God reward your blind Zeal, or theirs? Will Christ thank them, that for a sweet rational (*Luke 14. 23.*) compelling in Guests, use a belluine force? You bring two bad Guests to the Feast, the unworthy and the unwilling: has the Church of *England* any comfort (or her Sons Credit) in putting in her bosome both Hypocrites, Hereticks, and Prophane, you may so propagate *Popery*, and fill Hell, not the Church; and make that a means of their Spiritual Death, that Christ ordained for the food of eternal Life. Some false Christians renouncing their *Sacra*, told the *Turk*, they had given their Name to *Mahomet*, who asking their reason, they said, to escape Taxes and Oppressions; on which the Grand Seignior rejected their forc't Conversion, and continued the Taxes. If *Turks* abhor such Votaries, why should *Christians* hug them (unless as Cheats and Pick-pockets do) to filch their Penny.

6. What comes in by a cursed means, is like to arrive at a cursed end; *Partus sequitur ventrem.* The Sons of *Beor* may hunt the Gain

Namb. 22. 5. Gain of Oppression, the
Deut. 23. 5. Wages of Unrighteous-
Joshua 24. 9. ness, and overtake it by
 cursing the *Israel* of God :

but how ends it ? Nor could *Baalam* curse,
 (nor *Israel* be cursed) without God's leave :
 He that has said, *Bless, and Curse not*, *Rom.*
 12. 14. knows how to avert the Curse cause-
 less, and to repell it to the Nest whence it
 took flight, *Prov.* 26. 2. And though some
 of Gods Flock may be driven from the Fields
 of their Pasture, and pusht out, nay, Pinfolded,
 shorn, and shut in Prisons ; yet has not God
 promised, the evil Beasts shall cease : and that
 he will bless them that bless us, and curse them
 that curse us ; *Ezek.* 34. 25. *Gen.* 12. 3.

7. Suppose a Prince, to make probation
 of his Subjects, decree (as once an Emperour
 did) to try the constancy of *Christians*, that
 all should for-go Command, that would not
 quit *Christianity*, and bow to *Paganisme* : and
 many did so, to keep their Places ; he quickly
 cashiered them, alledging, they were unwor-
 thy to serve a Prince, that were unfaithfull to
 their God : Kings hearts are deep, and In-
 terests vary, and if a Nights unrest (so conti-
 guous an accident, *Esther* 6. 1.) caused such a
 turn in the *Persian* Court and Law (judged
 unalterable) Who can tell what Providences
 lye in the Womb of a day ?

Henry VII. by Act, helpt *Dudly* and *Empson* to do Violence on Peoples Rights ; and he as sadly repented it on his death. And in *Henry VIII.* time, they were hanged for executing a Law against Property, for the Ruine of the Poor : for, *summum Jus*, may prove, *summa Injuria*.

8. The Plea of *Dissenters* has obtained in all places, as the like has done (of old) abroad : In what Court, Church, or Countrey has it not ?

At *Rome* in *Pagan-Nero's* time, *Paul* is (though in Bonds) permitted to dwell and preach in his own hired house, and to receive all that came to him, none forbidding him : *Acts* 28. 30, 31. And were *Pagan-Roman* Officers civiller to a Prisoner, that preacht down their Gods as false, than *Protestants* are to them that own and invoke the same true God, as they do.

In *France* it obtained even with *Henry III.* one of *Kather. d^r Medices* Breed, and teaching ; an utter foe to, a hater, and betrayer of *Protestants*, but a most impotent Prince, and not to be convinct, till *James Clement*, a Monk, had opened his Bowels by a fatal stab ; and then to his Commanders he gives charge to obey the King of *Navar* (though a *Protestant* :) and know (saith he) that *Religion* instill'd into Souls by God, cannot be enforc'd by man.

It has also obtained in the Low Countries, so that now 'tis the *Spaniards Interest*, to allow them, (and the Emperours too) to preserve the Ballance of *Europe*, though once they were under *Spain*, and are yet (though reduced poor) *Republicans*.

It hath been pleaded with Fathers, such as *Augustine*, *Ambrose*, that when Bishop *Ithacius* (of a turbulent Spirit, caused *Priscillian* the *Heretick* to be put to death* (with others) he was condemned first by *Theognistus*, and after by *Ambrose*, who (at Tryers) met with some of the Bishops (partakers in that blood) and refused Communion with him, and them. By the way note, They are not to be communicated with, that are of *Trafonical Spirits*, and *Truculent Courses*.

To come home, the Plea of *Dissenters* has, by the Providence of God (in all times past) obtained in *Britain*: I only touch what is of late memory.

It once obtained a proclaimed Indulgence, and if there be no probability for that again, I say, Why? what has been, may be again; if the Interest be as pungent as was then, Wisdom and Moderation may stir the heart soon, to the same calm course: if some say, it was in pity to the *Roman Cause*; that I do not know, nor dare not say; it is more Charity to say, it was a favour to the *Dissenters*; but who dare judge the ends of it, or deny that the thing is good, 'twas then so, and being so

repeated, many will be content and thankful.

It has obtained in Parliaments Votes, that to prosecute the Law against us, was unsafe to the King and Kingdom, and a promoting the Plot ; though one has most impudently in Print opposed his Opinion to the Judgment of a House of Commons in that.

It has obtained in Charters, and Municipal Fundamental Laws ; if that *Maxim* hold, *That any Law against Gods Word, is (ipso jure) void and deemed null.* (Of that more anon)

It has gained with great Nobles, Pears, and Counsellors, that as they once advised to let Worshippers go free, (*Exod. 10. 7.*) so have many since. It is said of *Francis I. of France*, being about to persecute the *Protestants* of *Merindol*, and *Cabriers*, he is informed by Lord *Langay*, Governour of that Province, they were Harmless Men, Just, Laborious, Loyal to their Prince, to the Poor Charitable, in Prayers frequent : (as Cardinal *Sadolet* was also convinc't) So at present he forbore ; till *Mine-rius* (a turbulent fellow) informs the King, that 15000 of them were up in Arms : So they were cut off.

Among *Papists*, this (though for their own ends) has got ground : witness the candid and brave *Thuanus*, that going in *Paris* Streets on that Massacre day, it forc't tears from him,
to

to see the barbarous usage of *Protestants* there. And others said the like of the *Waldenses*.

And for this City, since *Sir Sa. St.*—— Mayoralty, when the contest was hottest with *Dissenters*, how has God pleaded their Cause, and increast their numbers, vindicated their Innocency against all *Sham-plots*, and protected them from Violence and Treachery, till this late and present storm fell.

9. This Zeal is more hot than wise : good men may affect heats, but 'tis not well : and the Scriptures call the Zealots for Persecution, to advert : *Joshua* crys out against *Eldad* and *Medad*, prophesying in the Camp; and not among the Seventy Elders, with *Moses*, Numb. 11. v. 26. This, at first sight, seemed a sinful Separation from God's Tent : what says *Moses* ? Meek Soul ; (says he, v. 29.) *Dost thou envy for my Sake ? Would God all the People were Prophets, and God would put of his Spirit on them ;* (q. d.) *So far am I from forbidding, that I do approve,* v. 30. And so he did, in both his Plea for them, and after, presence with them in the Camp. Here is a self-denying Spirit ; and call to mind again what I slippt before ; but close this, (and clasp both) with, that some of the Clergy, as late Bishop *Worth*, *Crafts*, and two more of lower rank, but no less note, have, in *Naked Truth*, some Sermons for Moderation : and in four parts of a *Plea for Nonconformists*, (by a grave in-

genious *Conformist*) given us a taste of *Moses* his Spirit; their Mildness; a witness against Violence ; and do herein deserve my hearty thanks.

2d. Script— is, *Mark* 9. 38. 39. and it is in *Luke* too, *Luk.* 9. 49.) Young *John* complains to Christ, of one that did Christ's work, *Cast out Devils*, but followed not with them ; and so first, gave Interdiction, and after, consults Christ, (a preposterous percipitancy) *Hysteron proteron* : our Interdictions are not by Christ's Allowance ; and so I hope, will be by him interdicted : Who dares to prohibit, that an other should not cast out Devils, ease Souls, (since none pretend to Miracles) and do our Countrey what good we can : we are not against Christ, and so he takes us on his part.

A third Script— is that of the *Tares*, (*Mat.* 13. 27, 38.) Where our Lord forbids the Servant (zealously asking leave) to pluck up the *Tares* : *No* (says the Lord) *let both grow together till the Harvest*, &c. Note hence, that if the Field be the World ; the Tares, the Children of the Wicked One, &c. Then 'tis not meet to pluck up all sorts of the wicked Ones in a Nation by bulk ; be they *Hereticks*, *Schismaticks*, *Prophane*, or detected (*suspected*) *Hypocrites* : they must and will grow in the World : nor is it the Ministers work to preoccupate the Judgment, and be plucking
up

up (by death) that is partaining to the civil Judge ; nor is Church Power here forbid, or Civil Law and Justice superceded to the Judgment ; but Christ's Will is, that some wicked men are not to be rooted out of the World, for two reasons :

1. 'Tis possible, with the *Tares*, the *Wheat* also may be pulled up ; and so the good fall with the bad ; *Jethro* an *Ishmaelite*, and *Ornan* the *Jebusite*, may turn *Israelites* ; *Luther*, a *Monk*, and *Vergerius*, a *Papist*, may turn, and of *Tares* become *Wheat*.

2. To kill, cut off, ruine by Fines and Curses, is the way to undo ; and says one There is no good Example

in all Antiquity, for the
Sectaries of those first Ages
being destroyed; the Church
was still tender, and abhor-

Jac. Aug. Thuanus
Proem in
Hyst.

red to shed blood in Matters that concerned Religion and Conscience. The matchless wise, though young *Edward VI.* prest to sign a *Warrant, de Heretico comburendo*, said, *What, shall I send him quick to Hell ?* The like may be said of *Mulcts* of a lower sort : and what amends comes by the Penalty ? or is there any proportion in the pain to the Offence ? A man may not see with my eyes, or has a *Mote* in his ; and to cure that, shall I cut off his head, or put out the other eye, that I may lead him where I list ? A sad Cure !

Then

Then a fourth Scrip— gives the advice of a wise Counsellor, or Doctor (as *Nicodemus* said to the *Jews*) *Doth our Law Judge a man (by Fines, Incarcerations, &c.) ere it hear him?* Joh. 7. 50, 51. That is called, *Abington Law* (or *Stanery's*) that did hang in the Forenoon, and try in the After. Or else (as that wise *Gamaliel* said) *Refrain from these Men, and let them alone,* Acts 5. 39. 40. The same also gave the Lord's *Brederode*, &c. in their Apology, that the States of the Lower Germany publiht 1566 for themselves, in separating from *Popery*.

But that no just *Objection* may lye in barr of the designed Apology for our late Persecuted *Dissenters*; I will modestly discourse and disperse the six *Objections* following:

1. *The Worship and Worshippers pleaded for, are an Offence and Violation to the Laws of the Land: and may we look God will be our Defender in that, that Law calls us Offenders?*

To that, I say, four things:

1. The Case is true, not new. So it was of old, when Saints were under, and Enemies over them, the Laws still were the Lashes, if evil; and those of their God, a scandal, or bridge in the Trap to take them withal. In *Egypt*, the Laws of Worship so vastly differed in *Object*, *Matter*, and *Mode*, that what *Israel* offered, was an abomination to them,
Exod.

Exod. 8. 26. In *Babylon* the Songs of *Zi-
on* were mockt, *Psal.* 137. 7. And the Gol-
den Head made an Image, that all must adore,
or burn, *Dan.* 3. 7. And did, all but three
Youths? In *Persia* was a Law, against any
Prayer save to *Darius*, for thirty days.
And *Hāman* indites (to serve his Plot) all
the *Jews* at once ; *That their Laws varied
from all, and they did not obey the Kings Laws,*
Esther 3. 8. And have not all Nations used
that Lash till blood come ?

2. Though I plead not ignorance of Law,
yet my study is the Law of the Gospel : I
know not a Statute that I have read out, in the
last twenty years ; and let it be counted a cha-
ritable Ignorance ; I am loth to yield, that
any Parliament of wise and good men
could ever conceive an Act against Religion,
or Prayer and Preaching as such, or so quali-
fied simply ; no, it must be as Seditious, un-
less men will make Vertue and Religion cri-
minal : and if the Preface of a Law show the
reason of it, and the body quadrate, no hurt
can be, unless men execute out of Envy.
If I mistake, let my Charity plead ex-
cuse.

3. Law is to be extinguisht ; some may
be fundamental, as our *Charters* ; against
which none is valid, that truly contradict
the

the same : some superstructive, that are variable, as Times, Persons, Places, and Circumstances vary, and fall obsolete, useles and burthensome ; as that in *Henry VII.* Reign was, which *Dudly* and *Empson* executed, by oppressive extortion : let Laws but stand equipollent to Reason, equivalent to Justice, and subjected to Scripture, none can hurt Religion.

4. Some Laws invade Gods Legislation, that are, or have been made to restrain the Good, and punish the Virtuous ; to disobey them, is the Praise of our Obedience to God, *Heb.* 11. 23. 27. As the Instances of *Moses* and his Parents ; of *Daniel* and the three Children ; of *Esther*, (*Esth.* 4. 16.) of which Courage (and her Exciter *Mordecai*) one says, (*Trap.*) *Mira profecto, ac omnibus linguis saculis locisque comendabilis fides* : wonderful and laudable Faith, and that in all *Linguos*, *Ages*, and *Places* too. As *Achillis* was (*Stryge armatus*) so she ; and all true Worshippers should be (*Deo & Fide Christi armati*) The Tryal of the Loyalty to the King, and love to the *Liturgy* was in his Exile ; and the proof of a *Christians* Obedience to Gods Laws, is best, and shines most, when opposed by Law standing in Diameter.

Object. *The Worship pleaded for, is an Offence to Authority, and can be defend that which offends his Ordinance?*

Ans. It may be so, more is the Pity, that Gods Ordinances for Worship, should offend his Ordinance for Government ; that the Man of God should not please them that rule for God ; the Gospel of Salvation should interfere with the Laws of a Nation, that should subserve it. This is, and must be for a Lamentation.

2. The Worship pleaded for, if it please God, why should it offend any, that personate God ? Is it our Duty to sanctifie God, and to pray (in order to it) to know and do his Will, *Mat. 6. 10.* and when we have consulted it, shall we prophane that Name, by doing what we are convinct, is contrary to his Will ? This Offence is took, not given ; and to be so, is part of our Misery, not our Sin.

3. Though Polity and Maxims of State are not part of my Study, there being Dissention and Heresy's in that, as well as in Divinity (not soon reconciled :) yet by two or three Scriptures, my Judgment best arrives at a consistency, which steir my Course in Worship and Manners.

1. Is that of *Dauids* (dying words) after much Experience in Rule and Wars ; *He that rules among Men must be just, ruling in the Fear of God*, 2 Sam. 23. 3. And the Word is a sure Rule of Justice and Worship.

2. That Power (*ἐξουσία*) Authority that (in *Paul's* sense) is denominated the Ordinance of God, *Rom.* 13. 2, 3, 4. is by him thus qualified, and so ought to be, A

See Mr. Gee in Locum. Minister of God for good ; a terrour to Evil-doers, and so bears not the Sword in vain : to it Obedience is due ; he is a Praise to Well-doers, and him to resist is damnation. Hence may the Line be drawn.

3. That Obedience due to man, that is called for from all, to supreme or subordinate Rulers, is not absolute and universal, 2 *Per.* 2. 13, 14, 16. (that is God's due only) but limited and respective (*i. e.*)

* *αὐθροῦντιν κτίσας* in the Lord. So any humane * Creation is, for the Lords sake ; and due as from the Servants of God. I apply all in the words of *Eleutherius* to our King *Lucius*. Ye have the two parts of Scripture out of it, by Gods Grace, (with the * Council of your * *Fuller's Eccl. Realm,*) * Take ye a Law, *Hist. Mr. Fox.* and Rule *Britain* by it ; and *J. Speed's Chron.* (say I) accurst be he that obeys

obeys it not : he says not, out of our Decretals, or your Cannons ; far less did the *Romanists* then arrogate a Law above Gods, or his Word, or to impose, or depose as now.

If the Laws of Men oblige us unto them, far more should Gods Laws oblige men to him : Hence God bid Kings to have a Copy of the *Law*, that their days might be prolonged, *Deut.* 17, 18 — 20. For the neglect of Gods Law shortens Life. If the *Persian King*, that owned *DARIUS*. not the *Jews* Religion himself, would prohibit *Tatnai* from meddling, to hinder the House of God ; orders the Vessels to be given them for it, makes a Decree to promote it at his own Cost ; calls for Sacrifices and Prayers for the Life of the King and his Sons ; threatens all that did but altar that word ; and curses all Kings and People that put a hand to altar or destroy ; and after that, releast the People (with *Ezra* the Priest) according to the Law of God, to that House, to worship at it (after the Will of God) *Ezra* 6. 6, 7, 8, 10, 11, 12. *Ch.* 7. 13. Thus did *Artaxerxes*, to avoid Gods Wrath, and ordered also both Rulers and Teachers to instruct them, *v.* 23. 25. Why may not Princes do the like now, for the same God they own ?

Object.

Object. 3d. If any say, *Let those that dissent, come to Church, own the present Protestant Religion now established, reverence our Prayers, Priests, and Communions; and so by obeying our Laws, avoid the Punishment; else they suffer as Evil-doers and Obstinate.*

To all this, let a few things be replied.

1. If by Church be meant the Walls that the Parish meet in, or Vicinity there met; I do not see how either it can properly denominate it self (Church) unless equivocally, as that Rout, (*Acts 19. ult.*) in *Ephesus* is stiled, *ἡ ἐκκλησία* Yet no Church: could those publick Assemblies be stiled, *Oratories, Schools* for the Sons of the Prophets, or Synagogues; then the parts of some grave, learned, pious Teachers (there exercised) would deserve, audience, and in that sense, more than do, would come. But (as a Church) 'tis, that many stumble at: and as the thing (*Church*) right defined, which should (*definito convenire*) is understood, and (consequently) the true nature of *Schisme* is measured by it; you will gain few, and after loose them as soon, and many more with them.

And for your Church that you boast of, a Jesuit long since said it;
Chillingworths Preface, S. 20. 'You begin to look with
 'a new Face; your Doct-
 'ors to be men of temper,
 and

and more malleable to the Rites of your Mother, &c. Grow weary, plead for return more to *Rome* than *Reformation*. Now (if so is the Case) we are coy of all your rough Courting, least when ye have got us in, you open a back door to a *Jesuit*, or Priest, and so ye are turned out, and we turned over, to gross *Popery*.

2. This end will you never attain by the means used; reason will not be convinc'd by force, far less, religious Conscience; which, though erroneous, yet binds: Two sorts you deal with:

1. Wise and wary Ones, that foresee the wiles and ways you take, and being some of them old Souldiers, aged, rich, and politick; and you in a youthful Zeal, have learned to make a safe retreat, let you spend your heat, and shoot at a distance, till *Papists*, or else a *Parliament*, give you a rout.

* And a second Party is on your Left-hand; very morose and stiff, renounce all your Arts, and repell your Arguments for forc'd Religion; you call them *Quakers* (but a stout People) that tremble not at your facing them, stir not at your thrusts, keep their ground, though knockt down, give the back to your blows, repell all your Cannon-shot (that roar from *Canterbury* to *Carlisle*) all your Courts, Oaths, Barrs, Benches and Fines, as Chaff: what to do with them, who knows? they grow under

N

your

your insultings, spread as *Camomile*; by your depressings. You dislike them, and yet propagate them; your force unites and confirms them; and should you awake the Old-man in them, the Lawless affronts they receive from truculent hands, were Provocation enough (and they numerous too) to put them in a Body, though weaponless, to face out all your fury. And if you be too weak for this forlorn, is it not wisdom to give a desperate Enemy a golden Bridge to go off, or escape, rather than to crush them: and if you say, my Plea leans (as the *byas*) too much that way; I say, no, many know I am none of them, and some of themselves; but they are our Natives, of our own flesh; and of late in publick Debates, have pleaded a little to the *Christian* Name; and if some (in heat) deemed them unworthy of it, yet their constant Patience and Fortitude commends (if not their Faith) yet their Practice in their Meetings, being as the Bullwark (though of mudd) for blunting the edge of all force against their Meetings. And if you obtain not on them, whose Faith and Principle is so generally dislik't, what can you do with the whole, that are more numerous? However (if we be *Christians*) how can we hide our eyes, and not pity to see them buffeted, and robbed (but not they alone) clapt up in crowds, fined, beggered, cut and slain (as in Warrs) all to graisfe the ravine
and

and malice of some poor Sycophant; that if Popery obtains, will swear against the best of us all.

*Hacine Religio, hac est urbanitas
Ecclesiae Anglicana?*

3. For those you have got into the Church by Drowes, consider what brought them, how they are spirited, and how it will end, or what is the Credit you get by such Converts.

It is plain, Power and Force on your part, and Terrour and Fear on theirs, that was the Dragg-net, the Cords of which haled them in to you. This Ruling with Force and Cruelty, was of old reprov'd in the Shepherds of *Israel*, *Ezek.* 34. 4. and the Sin of *Eli's* two Sons, which caus'd the Lords Offering to be abhorred, *1 Sam.* 2. 16. And in the declining State of the Church of *Israel*, it was charg'd on that Priesthood (and a sore evil) to offer blind, maimed, *Mal.* 1. 13. sick and torn; that is, what *Isai.* 61. 8. came by force, and robbed Gifts, for an Oblation was hated of God: and will you answer God for that Sin? It will not be so easie as one of late writes.

And for the Spirit in which they come to you, they own you and your Church Worship, Cannons, Ministry, as the Bishops of *Asia* said of themselves (in like Case) *Nos non no-*

strâ voluntate, sed necessitate adducti, non animo, sed verbis duntaxat consensimus. We consent, but not freely, 'tis Necessity that makes us yield; and that is twofold, either Love to Seculars, or fear of Suffering. Mens Profits, Repute, or Personal Ease, is the driving Cause; they come to save the World: the Flesh and the Devil, are your *Pandors*: you should manfully fight against these; and they are the Motives and Mediums to fill your Church.

And will the end better the entrance of these men: those they leave suspect them (gradually) Apostates; Conscience gripes too; and you to whom they come, judge them Hypocrites: forlorn Souls on all hands! Nor can you (the force being took off) hold them very long, & *nullum violentum perpetuum*. People are like Waters, damm them up, they will swell, and at last recurr to their own Course more strongly. And have you a real Glory, or get you any Credit by filling up your Church with new Hypocrites? Or will Christ our Master thank you for the Service?

But for the hard words used by the *B. L.* that we suffer as Evil-doers. I pass that into an Appeal (let the Lord Judge) and revile not again. So far to the third *Objection*.

4. It is said, *Compulsion is Lawful*, as in
 2 Chron. 34. 33. *Josiah made*
all that were present to serve 2 Chron. 15. 13.
the Lord ; and Asa caused Deut. 13. 3.
them to enter into Covenant,
and that on pain of death : And
that Law of Artaxerxes, He Ezra 7. 26.
that will not do the Law of his Dan. 3. 29.
God, and the King, let Judg-
ment be executed on him to
death, &c. And Christ said, Luk. 14. 23.
Compell them to come in, &c.

To all which I answer distinctly : *Asa's*
Cafe and Josiah's are much alike ; and so Deut.
33. 6. Those two Texts show how carefull
both Asa and Josiah were to promote, and by
Covenant to bind all the People to God and
true Worship : that in Deuteronomy shows what
Zeal also God looks his People should show
against false Worship : and though the Kings
of David's Line, did type out what Roy-
al and Absolute Authority Carist, the King
of God's House, and Legislator for Worship,
should have : yet I dare not say, all coer-
cive Power is now to us forbid ; for the Text
referrs to Gospel Times,
against the False-Prophets : Zach. 13. 3.
and the Rulers Sword is
also mentioned by Paul,
That it is not born Rom. 13. 4.
in vain.

Now that the Kings succeeding *David*, had a compulsive Power to true Religion, I grant; that all others have the like, I yield not; that their power was both off, and for God, is true: that all under the Gospel have the like from God, to use against himself, is denied, for he gives none against his Law, *Prov.* 21. 30. That some have exercised a Power against God's holy Worship (as *Fero-boam* did) is plain: but that it has God's allowance in so doing, is denied, for it was re-proved, *Hos.* 5. 11. That death was, by Gods Law, awarded to *Blasphemers* and *Idolaters*, &c. is undoubted: that it is equally due to any, now branded for *Hereticks*, *Schismatics*, &c. is denied: that some Heresy is a fruit of the flesh, is plain; to cut them off unconvict, is hard: that Rulers may tie to God's Law by Oath or Covenant, is legible: that God's Worship, and a holy Covenant may (*de jure*) be deposed, rescinded, and vacate, is questioned: that *Tares* are to be (in Gods time and way) irradicate, is certain, by Christs own words: but that rigour and rash Zeal is to be used, to the hurt of the *Wheat*, is utterly forbid. Now see what

Pareus in Mat.

13. p. 736.

Pareus says in it: *Cavendus ergo nimius rigor, ne noceatur bonis, sensura malorum.* Too

much rigour is to be avoided, least the good suffer by censuring the evil: that he calls,

nimia austeritas ; too much severity, or extremity, that more hurts than helps the Church : Christ forbids not Censures on the Wicked, in Church or State, but calls for a Moderation, that all called *Hereticks*, be not (by *Antichrist*) instantly committed to fire ; who also answers *Maldonat* in this, and cites *Jerome*, that says, we are not to cut off the erring Brother, for that he (*qui hodie noxius est, cras resipiscat.*) and so pleads for Liberty of Conscience.

That the *Persian* Kings favoured God's true Religion (some of them) unto pænal and capital Judgments, and subjoyning their own to Gods Law, *Ezra* 7. 26. placing God's first, was a great mercy : but that *Cambyfes* did well in letting the House of God from building (as for some years he did) is denyed ; for that hinderance (it is like) shortned his life : and though *Nsbuchadnezar* past that decree, *That whoso spake amiss of the three Childrens God, should dye*, *Dan.* 3, 29. yet the forcing of them by so hot a tryal, was an error in Government ; and their non-compliance helpt him to see it : and for not bearing the Sword in the vain, it is plain (by the context) *He that doth well, is not to fear the Sword, but the Evil-doer*, *Rom.* 13. 4. And if it be preverted, either way (to the contrary end) now it is born in vain, and abu

There is an extream on both hands, in the sense of that, *Let them both grow till the Harvest*, Mat. 13. 30. Some driving at a general Persecution of all that dissent, as the *Papists*, and some that ways bending; others arguing hence a total toleration: if Wisdom find out a *Medium*, to check the ambitious *Phaetons*, that aspire to drive the Chariot of the *Sun*, so to set all on fire: I say to the Ruler, as he, — (*Ovid*) *Medio tutissimus ibis*: Our Moderation shall be our Glory.

And for that, (*Compell them to come in*, Luk. 14. 23.) our Lord means not, that the Will is forc't by Grace, but changed by holy Allurements; not that Faith is promoted by Man's Sword, but God's Word: nor is that a Call to the *Sacramental Feast*; but to Christ, and so to the Blessings that in him are offered. Follow your own Rule, O ye Priests, that says, *Pastores estis, non Persecutores, nova est, & in-*
audita Predicatio, quæ verbe-

The Cannon- *ribus fidem exigit: —*
 Law. *plus agit Serenitas, quam seve-*
ritas: plus cohortatio, quam
comminatio; charitas, quam potestas: —
alia: tendit ad noxam,

In *English* at large, thus,

Ye are Pastors, not Smitters: 'tis a new
 fort

' sort of Preaching, to inforce Faith by strokes;
 ' Pride may effect one thing, good Discipline
 ' another, Serenity doth more than Severity;
 ' Advice more than Threats; Love than Law.
 ' Hence it is easie to see, who seek their own
 ' things more than Christs; and Domination,
 ' not Counsel; them Honour pleases, Pride
 ' puffs up; and what is designed to concord,
 ' tends to hurt. And so I conclude the An-
 swer to the fourth *Objection*.

5. It is urged against us; the cause of our
 Nonconformity is more in Will and Humour
 than Wit, more in Fancy than Faith, more Re-
 bellious than Reasonable; since we make of
 Moats, Mountains; and scruple Rites legiti-
 mate by the Sanction of Rulers in Church and
 State.

Ans. The Champion of the Camp, the
Goliath stands here; a few of *David's* smooth
 stones pickt out of the *Brook* of Scripture, and
 put in the Shepherd of *Israel's* bag, may suffice
 to send him going; let two or three suffice to
 touch: and then judge if it be humour or Con-
 science that sways.

1. We are too standfast in that Liberty that
 Christ hath at so dear a Price, called us to, *Gal.*
 5. 1. his Purchase is to be valued far above
Naboth's Vineyard, which was above his Life,
 but this is above that, and Christs Blood yet
 more, 1 *Pet.* 1. 18. What then is a Tradition,
 that makes the very Conversation vain, and
 the Worship vainer; loose hold, but in a
 latchet

latchet, a loop, &c. you give away the Price of Christ's Blood, and hazard your own Liberty : no Man nor Apostle has Dominion over it, or us, 2 *Cor.* 1. *ult.*

2. Would not any be exact, that eyes the Purity of the Law-giver, the strictness of the Law, and the severity of the Penalties, both expressed and executed : all that the jealous God bids us do, must be done ; no adding, no detracting to be ; with him, to look, is to lust, the thought is sin ; to hate, is to kill ; and *Rachab, Hell* : appearance of evil is to be hated, 1 *Thes.* 5. 23. *Daniel* purposes not only to avoid the Idol and Worship, but even the Bread and Wine of the King, *Dan.* 1. 8. A *Mordecai* bows not to an exalted *Haman*, *Esth.* 3. 5. No little spot is to be admitted on that *Vest* that all do eye, *Jud.* 13. We are to be far from an ill Matter, & not touch or taste, or be nigh the Door of the strange Woman. The *German* Princes left the Emperour at the door, going to *Mass*, and the *Samosetan* Boys burnt the Ball that toucht the *Arian* Bishop's Cloven-foot : (*Eusebius*) Men may call it stiffness and humour now ; but he that knows a *Josiah's* tender Conscience, and has felt the peril of making bold with God and Guilt, will fear a *Spira's* Lash and Rack, more than a Bishops *Cole-house*, or *Curse*.

3. This Plea is a *Chip* of the old *Block*, and as grand a Policy of Satan, and Prop to declining *Popery*, as can be, and a Mantle to the
Rlot

Plot (to save it from the Laws Justice) as the wit of men can invent : for by Divisions blown, Animosities raised, and rigour exerted among *Christians*, the Plotters game is played well : and thus the two Parties strive each with other for vain Traditions, and divers futile Rites and *Roman Rags*, that are neither of the *Esse*, nor, *bene esse* of Religion ; for the Spouse of Christ was more beautiful the first two or three hundred years without them ; and Shadows being contended for so severely, the Substantials of Religion are neglected, and the Councils of *Romish Jesuites*

followed: the first of which was *Adam Comp-*
to suspend all *Lecturers*, that *zen, Politic.*
will not constantly practice all *lib. 2. c. 18.*

Romish Ceremonies: (a very devilish Policy) and closely followed. A 2d. is to foment those Quarrels among *Protestants*, and help that Party that are nearest to *Rome* : for (says he) *Quis enim Puritanos in Angl. non redigat, si Episcop. approbationem ab iis extorqueat.* (se now) what a Jesuit said. Who will not bring *English Puritans* (Ubi supra, S. 9.) to order? if he can but extort of them an approbation of Bishops. A 3d. All private Conventicles (and publick too) are to be interdicted. And is it not so? A 4th. Compell the Obstinate by severe Laws. These four are a taste of many more. Now it is a sure Rule of one, *Quanto magis rituum cumulo accedit, tanto magis detrahitur à Christianâ Libertate & Fi-*
de

de Christi. So much as is given the heap of *Rites*, so much is took from *Christian-liberty & Faith of Christ*. Sure it is easie to see by a Debate, of *Cardinal Sadler* with *Bishop Andrews*, That to yield one Rite by the Churches Power at home, brings all the Fardel in by the Churches Power at *Rome* : *A nee* fresh suit, *Smeckemunnus*, Mr. *Gilespy* (and others) may be consulted.

One *Objection* more is in my way, that is, sixthly and lastly : *God leaves you now, your Defence is departed, the Lord has drawn off the Wing, you lye open : and now you are fallen, you will rise no more*, Psal. 41. 8.

To this I only say two words (*Viz.*) 1. To the taunting part of an insulting Adversary. 2. To the truth of this departure of God.

For the taunt, it is possible ; I wish it were incredible ; ye say, our God is departed, and has drawn off the Cloud of our Defence ; and now your Song is, *Where is your God ?* Psal 42. 10. We ask again, *Is he come to you ?* These Taunts are sharper than all your Sp'hears and Swords, and cuts us far deeper. But if you have got him, and we lost him ; our Sin was the Offence of our Defence : let our loss be your gain ; much good may it do you with his Presence : Oh prize it better than we did, some of us grieved him, that he is turned Enemy, and fought against us, *Isai.* 63. 10. Do not you so : yet some can say (as the Psalmist, as *Psal.* 44. 17.—19. *They have not forgot God, nor dealt falsely (as you) in his Covenants ; Though sore broke in the Place of Dragons.* We

loved & priz'd his Presence but little : Now he is gone to his Place, it well behoves us to plead guilty : though he hath torn us, he will heal after two days, *Hof. 5. ult.* and 6. 1, 2. Take heed how you entertain God in your Prosperity : rejoyce not in our misery, it is below humanity to insult over an Enemy. If you consider, your Successes may ruine you, *Prov. 1. 32.* and will, if God be angry with you (as with us) for are there not with you Sins against him ? 2 *Chron. 28. 10.* The Signs of God's Presence are with you, it is true, but sad ones : as that of taking off the Chariot Wheels, that caused the Host of *Agypt* to move slow, *Exod. 14. 25.* The *Ark* did truckle under *Dagon*, but he fell, was broken twice, and they sick of that *Ark* ; and having tossed it about, and the Priests of *Dagon* so admonishing them, they are glad to return it to its place, 1 *Sam. 6. 5.* Do not you feel you are at a stop, a fatal *Dilemma* : *Remes* Sea is before you, if you ride on ; if, not, Repentance is the best, *Psal. 137. 7, 8.* The Cup is before you, *Babel* and *Edom* had the Taste, Woto you that must pledge them in the Dregs, *Lam. 4. 21.* And (*Jeremiah* saith) so must all the mingled People and Kings of the Isles too, *Jer. 25. 20—22.* He that loves to pity the miserable, has also sworn to punish Invaders of his Throne, *Exod. 17. ult.*

2. I answer, for the truth of God's Recess :
Though it is hard to say it of all Places and
Times

Times, some have still the secret of his Protection, and may say (as in *Jeremiah*, Jer. 36. 26.) *The Lord hid him.* Yet, it must in a great degree be owned, that the Signs of a gradual Recess, are on us : and that is the boast of our Foes, our loss : Now let this be for a Lamentation.

That holy boast of the *Spies*, may lye fair betwixt the two *Answers* here : say they of the *Canaanites*, *And all their walled Towns, and tall Gyants : their Defence is departed, the Lord is with us, fear them not*, Numb. 14. 9. 10. Had we the Crums of *Caleb's* Faith, and good Heart, O how should we trample on all Insulters : But alas ! how may we say as *Job*. 29. 2, 3. *Oh that it were with me as in Times past when the Almighty was with me, &c.* Now to turn this 2d. *Answer* of the 6th. and last *Objection* to Lamentation. Four things are to be bewailed.

1. The Power of the Enemy. 2. The Poverty of the Saints. 3. The Provoking Cause. 4. The perillous effects of the Lords recess in Matters of Worship, (and that chiefly)

1. The Power of Adversaries : when God is displeased with his own, he sets up the horn of their Adversaries, *Lam.* 2. 17. as when he is pleased with them, he finds Tools to break them, *Zach.* 1. 21. Two sad Complaints :
 1. To cause the Enemy to rejoyce over *Zion* :
 2. To set up their Horns. Sad Insultings as
 to

to words and insolent Actings. This makes a tender heart cry, and call on the Wall for a River of Tears: you may see Stones sweat upon approach of moisty bad weather : so now must Zion's Wall do, though delapidate. Adversaries to be chief, and Enemies prosper and spread out the hands, (*Ch. 1. 15.*) on all her pleasant things (natural or divine) *v. 10.* to see her Sighs, the master of their Songs. (*v. 21.*) Now may the Rampart and Wall lament. (*ch. 2. 8.*) Such a Wo was incredible to all Kings about her. (*ch. 4. 12.*)

2. The poor low state of *Jacob*, not only in Estate, but Esteem : and which is worse, in Spirit : *We are brought very low, says Psal. 79. 8. And the Glory of Jacob thin, Isai. 17. 4. And (says the Prophet) by whom shall he rise ? Amo. 7. 3. It is said, in Abaz his days, the Lord made Judah low because of him, 2 Chron. 28. 19. Why ? if the Sin was his, must the Subjects suffer ? Yes, because by both God suffered, especially in his House and Worship, and the People let him (as Isai. 7. 20.) shave the Virility and Glory off their civil and sacred Rights by the Assyrian. And they (like Women) curst not gainsay : that is a low state when Power and Courage is gone.*

It is a sad Complaint the Prophet has, *The Lord has delivered me into their hands, from whom I am not able to rise up, Lam. 1. 14.* No less sorrowful was that Prediction of the Jews, & as ill deserved (but just) *I will give every one of them*

into the hands of his Neighbour, Zach. 11. 6. (but the King will surely relieve them:) Nay, into the hands of his King : if some rightly apply it unto the times of Christ's Passion : it denotes the Justice of the *Roman* Lash upon them, for rejecting Christ, to have *Cesar* : and crying, *Not this Man, but Barrabas, a Murderer* : and (it follows too) *Out of their hands I will not deliver them.* And so it proved, for they that sold their Saviour for thirty pence, were after sold 30 for a penny by the *Romans*.

3. The provoking Cause of all, is the Root of the Lamentation, *Lam.* 1. 14. No Yoak like that of the Transgression, and twisted by our Selves, bound and wreathed by his hand ; This can never sit easie : and the provoking of Children, is the saddest, *Deut.* 32. 12. That is Gods Complaint, and that will be ours at last, else it will cut deep. How oft is made the doleful Ditty of the Song : *The Crown is fallen*——— *Now, Wo to us, that we have sinned,* *Lam.* 5. 16. If Sin struck off *Josias's*, and all his Successors Crowns, and Lines, that no twig of that Race remained to hold Scepter, *Ezek.* 19. 14. and yet he the best and tenderest of Kings ; what may they expect who are hardened ? If God hide his face, he may soon see our end, *Deut.* 32. 20. And if they that hate Godliness rule over the Godly (*Lev.* 26. 17.) we may and ought to see the Cause, that makes the pleasant Land desolate.

Fourthly (and chiefly doleful) is the effect of God's Recess, and withdrawing the Cloud of his Presence, and our Protection, from not ours, but his own Tabernacle. This is the great thing to be bewailed. The *Jews* knit the last of *Jeremiah* and *Lamentations* together (so the *Septuagint*) and read them on the 9th. of *June* (call'd *Ab.*) the City then being taken by the *Caldæes*, *Jer.* 52. 7. After when the *Romans* took it (in the time of *Pasca*) then *Austin* says, three Millions were in it; and *Josephus* says, more than 1100000 perish'd by Sword and Famine; 100 thousand led to *Rome* in Triumph. On *Jeremiah's Lamentation* one says, that he could not read without Tears.

Two things may suffice here. The 1st. effect of God's Recess bears on Civil Rights and Matters: the 2d. upon Spiritual, or Religious: for it matters not which is toucht first: only their Rise, Prosperity, and Decay, do contemperate.

1. If God depart from us, our Humane, Civil Rights and Properties, and publick *Franchises*, are not like to stay long. Two Scriptures have a sad threatening Aspect on us that way. 1. That of *Spiritual Judgments*, *Isai.* 6. 9. And what heavier than to be hardened, so have a Heart fat: Now it follows,

11. 12. Till your Cities be waste, and Houses void of Man. Some will never feel a Spiritual Loss : well, their Eyes must be tore open by some temporal Plague or Sword : God is never without a Scourge to make them feel, that will not see. To that I add, *Zeph.*

1. 12, 13. Some thought God like themselves, secure, he would not do good or

Jer. 6. 12. evil, their Goods shall become

Lam. 5. 2. a Booty, Houses a Desolation; or else turned to others, to *Ali-*

ens. 'Tis sad our Dwellings should vomit us out.

The other Scripture is that of our Saviour, *Your House is left to you desolate*, *Mat.* 23. 38. Yours, not only God's (*q. d.*) You care not for my House, & do all you can to lay it waste, I will so do to your House. 'Tis a Speech of one to the Nobles of *Scotland*; 'If the Lord remove his Truth from you, he will deprive you also of your Civil Liberties, by merciless Enemies : if he spare not his Glory, you shall be but as Mire in the Streets. To be without true God, teaching Priest and Law (and so content) is the Road to all Misery : no Peace now can be to him that goes out, or comes in ; Nation is dash't on Nation, and Countreys vex't ; and City of City, for God vex't them with all Adversity, *2 Chron.* 15. 5. 6. O City, read in one of thy own Prophets, thy Doctrin thus : (*Reeve on Jonah.* Preface.)

'Cal-

Calcedon was called *the Town of the Blind*,
 'that could not suffer a wise Architect to
 'build ; such a blind City are you, that set
 'half sighted Architects to build, that neither
 'see Errours, nor foresee hazards : ———
 'Some require the Right Eye, some pro-
 'nounce Sentence on a Forged Accusation,
 'with *Jezebel* ; some run greedily after the
 'Errour of *Barlam* for gain (*i. e.*) got by
 'Cursing ; the Times are full of Fraud and
 'Force, &c. ——— See your stupendious
 'Sin, and yet how stupid you be, how far from
 'Nineveh ? How may your City Walls shake,
 'and your Citizens hearts be daunted, for
 'some unexemplified Judgment ? So in the
 'Ep. Dedicat. to you *Londoners*, and in the
 'Book ———

See what a prodigious Prophet that Man's
 Pen was. 'Tis a *Turkish* Proverb of the *Rich*,
 'This has been at the Siege of *Constantinople* ;
 'but these are the Ruines of
Reeve on Jo- 'Estates, that fall in the loss
nah, pag. 220. 'of Citys, when their Keys are
 'wrested away, their heaps
 'scattered, and they seek Relief.

He instances by Induction of Fire Plague,
 Sword, and Idolatry. (*Par.* 221.) Of the
 1st. 'If your Sins bring in God's Judgments
 'in Rank and File : O see the variety of Sor-

' rows you must weep under, your goodly Ci-
 ' ty is all in Sheards, you may seek a Threshold
 ' of your specious Mansions, or Monuments,
 ' but all gone; not a Porch, or Post, Stair-Case
 ' Terrace, Belcony or Bench, Garret or Galle-
 ' ry left: nothing but the Streets or naked
 ' Fields for shelter, as *Sept. 2. 1666.*

Of the Plague (1665.) he predicts thus.
 ' I'll smite them with Pestilence, *Num. 14. 12.*
 ' and dis-inherit them. All's full of Sepulchres:
 ' Now rides a Pale-Horse, *Rev. 6. 8.* We read
 ' in *Script.* of 14700, at once die, 24000, at a
 ' second time; 70000, a third time. At *Rome*,
 ' in *Comodus's* time, 2000 a day. After in *Gal-*
 ' *lus* time, it brought such a Mortality, that
 ' *Cyprian* wrote a Book on't.

And for *London*, such a Plague was once
 (saith *Speed*, pag. 694.) that above 50000 were
 (in one Parish, of the *Cistertians* or *Charter-*
house) buried, *A. D. 1350*: In *Edward the*
Third's time. What has been since in 65, or
 may be yet in 84 or 5, God knows: Our green
 Winters are ominous: moe People, moe Sins.
 ' *Id. ibid.* If this shut the shop door, no musick
 ' now but doleful Knels; no wares but Corpses
 ' Mansions turn Pesthouses; Church-yards are
 ' the Congregations: Death serves Executi-
 ' ons. No Spot is seen at night, to morrow
 ' God's Tokens are on us; or a Carbuncle
 ' burns our Flesh. --- The Servant goes away
 ' with thy Gold, thy Life is at the mercy of a
 ' Nurse. This is Horror, and Terroure round
 ' about,

‘about, and few attend the Hearse. And for
 ‘the Sword, says he (to *Lond-still.*) *Pag.* 220.

Julian, because the Christians of *Alex-*
andria would not turn Heathen, to wor-
 ‘ship *Mithra* : wounded, ston’d, strangled and
 ‘slew, nay crucified their near Friends. So did
 ‘*Hunricus* the *Goth* (in all places) banisht
 ‘50000 in Orders. So ye that have searcht out
 ‘others with severity, shall then be pluckt out
 ‘of Corners in rigor, to bend the Knee, with
 ‘one Leg or Arm cut off, your Veins must
 ‘weep, as well as your Eyes ; your Sides be
 ‘watred as well as your Cheeks : your Sins shall
 ‘shut up all the City Conduits and Veins, save
 ‘the Liver Conduit.

‘Your Politicians and Lecturers cannot help
 ‘you. You must meet at the Congregation of
 ‘the Shambles ; your Breasts try the poynts of
 ‘Spears ; your Heads the weight of Pole-Axes,
 ‘&c. Oh what a Crimson City, Crimson Sins
 ‘make ! And for Estates your Properties are
 ‘lost now is the Enemy Landlord. Purchases,
 ‘Leases, all’s lost to the Sword ; your bloud-
 ‘ing of Widows, skinning Orphans, will with
 ‘the Indigent poor, and a suffering Gospel
 ‘cry Vengeance against you. -- and their Sins
 ‘have made them Bankrupts. *p.* 223.

4. For *Papal Idolatry*, yet hear *Jobs* fourth
 Messenger. ‘You must Permute a God : Con-
 ‘science must be riffled, and in fetters, no con-
 ‘quest else : You must be slave in Principles ;

‘ pour out Drink-offerings, to other Sacrifices;
 ‘ follow the *Mistress* of Witchcrafts, learn
 ‘ Doctrines of Devils.

‘ Corruption in Doctrine, soon follows
 ‘ outward slavery: Thus for outward respects,
 ‘ men of no conscience, shipwreck Faith,---
 ‘ and either with *Nichodemus*, come to Christ
 ‘ by night, or, if with *Daniel*, they open the
 ‘ Windows publickly; to the Lyons. *Peter*
 ‘ scarce is a Saint in the Judgement-Hall, but
 ‘ for fear of a Damsel, forswears his Master.
 So far he, *Pag.* 224.

Thus I glide on into the second Effect of the
 Lords Recess from us, and this City: (*i. e.*)
 in Religious Respects: Here I recur to
 the *Threneticks* of *Jeremiah*, and without
 much diving, we’ll there find matter, *de novo*.
If God depart, wo to us, in five respects.

1. *Now is the City solitary*, her tone that of
 the *Doves*, *Lam.* 1. 1. Some tell of *Jeremiahs*
 Cave, nigh to *Acheldama* (*Adrichom.*) where
 in sight of that City he made this her *Epitaph*:
 warbling out the doleful Dittay [*Oi na lann,*
chi chattanu] *Woe unto us that we have sinned.*
Wo sure! *Lam.* 5. 16. For if God rests not on
 Zion, in the Seat of his Worship; he may try
 and visit the City. *Two* removes he had, at the
 Hecse and so to the East-Gate; his stay is not
 long (tho he take the City in’s way) for a
third step, *Eze.* 9. 3. 10. 4, 18, 19 11. 23. A *fourth*,
 to the Mount top on the East side: to stand,
 and look back, and drop a tear; as the Lord
 did

did after, *Luke 19: 42, 43*. But thence a *fifth* step; quite away. At each step off, Judgement comes on; (says Mr. William Greenhil, in loc.) *Wo, upon wo*. Citys have their *Achme's* and *Climaxes* to rise to; and after a many years (that God numbers, at the filling up of the *Ephah*) their fatal *Periods*; so had *Jerusalem*, *Capernaum*, *Antioch*, *Rome*; so *Hippo*, *Heydelberge*, &c. And how long has *Lo.* been in the *Declination*, Who can say? Now its fatal time is come.

Seneca the Moralist, observes it of one (a second Author of another) City in *France*.

Unadies interest, inter magnam & nullam.

A City at Morn, at night in Urne.

(As Trap in Lam.)

*How sits this City, late so Populous
Thus solitary? Like a Widow thus?
Empress of Nations, Queen of Provinces
She was, but now she Tributary is.*

But as the glory comes, so it goes with God; that lies in the power and kernel of Pyety: which being lost (as oft it is, by divisions and formalities :) God has no long delight in the Shell, Tent, or outer Court and Shadow: *εμβαλλε, Apoc. 11. 2*. This is cast out, (so *John* is bid) as no place fit for God; but the heathen

heathen to tread in; No Piety, no Priviledge, nor Presence.

2. God leaves his own Institutions, and not without a sign of Wrath. If the sin of one good Woman, *Miriam*, *Numb.* 12.9. caused the Cloud to depart, and out breaks on her the Leprosie; What may the provocation of all the Lords Sons and Daughters procure us? Was the Temple of old (or *Shiloe*) dear, or any other place, ever so priviledged, that God might not be provok't away? Let all that now glory in our new built, fair adorned Oratories; (a late purged by Fire) fear to re-encense *Roman* Flames, for though it is pity Mass should be said in them, yet if no Spirit be found in them, how can we hope, but that *Roman* Eagles (*Mat.* 24. 28.) will soon prey on our Carcases, that so gyres and hovers over us.

And it is observed, *Eagles* use to hover about, Armies joyning Battle, our love to the small Fibres of Popery (in Rites, Shadows, Festivals) gives *Rome* hopes, we begin to look that way. If sacred things (by us profaned) cause God's Remove, sure Execrations and Curses one against another; for Circumstances will never invite his stay, though we say Prayers in Latin.

If God go, he is soon hid from us, and then long may he be sought ere we find him again ; yea, from Sea to Sea, to seek the Word, *Amos* 8. 12. So *Moab* went to his Sanctuary, but prevailed not, *Isai.* 16. 12. So did the Priests, but Vision failed, no Answer from God, *Mic.* 3. 7. Nor is any covert from that Storm : sacred Orders excuse not, if the Persons be unsuitable to them. If Men petition for Sanctuary, as the Priests to *Titus Vespasian*; his Answer is ours, *Viz.* *It is meet the Priests should suffer in, and with the Temple* ; so both were burnt. Such Privileges are no shelter, but make death more terrible.

God's Recesses are most seen afterwards : 'tis beter to retain him while present, than (as one says) by the sad Rivers of *Babel*, to mourn, in remembrance of once sweet enjoy'd *Zion*.

4. Lights go out with him, and People being left in the Dark, can foresee no stumbling block before them, but dash unawares on them. Or as Ships at Sea in a storm, dash, or divide ; that is a sad Complaint ; the Anger of the Lord has divided them, he regards them no more, *Lam.* 4. 16. — No sadder sign of wrath, than to be resigned up to dividing
ing

ing Principles, or to the cloven pens of pernicious boutefeus.

scbly. (and lastly) his Departure takes both the Beauty and Bull-works away: the one lamented, (*Lam.* 1. 6.) the other (*ch.* 2. 6, 7, 8.) He has destroyed the Places of Assembly: the great Court is called *Gnazarah*, 2 *Chron.* 4. 9. from a word that notes, *Help*: for hence *Help* came to them that fled here for Sanctuary, *Psal.* 20. 2. Here came their Answers to the People.

Now to have no Place to assemble in, was a loss of Word, Sacrifice, Altar, Priests and Sabbaths; as *ch.* 17. c. 2. 6, 9. And an occasion of the Adversaries Taunts; the *Jews* say, five things were so lost, as not restored by the Captivity: three of them are, the *Holy Fire*, *Urim*, and *Shechina* (i.e.) the Glory or Majesty of God; and in this third all the rest are included.

Now of all the Premises, a double Use may be, partly to answer them that reproach us, for if our Defence is departed, that is to our Sorrow, and Loss; but it may prove your Wo also, if you provoke him (as the *Philistines* did) and partly to call all that love God, to condole his recess, both the Sins procuring, and signs of it; and to cry for his speedy return. That is the second use,

A third is *Exhortation*. Here I deal with two sorts : 1. The Offenders against it : 2. The Befrienders of it, and Attenders to it.

As for the first sort, I find Gods Holy Worship has had unfriendly usage from two sorts.

1. From the more Supreme :

2. From subordinate and inferiour Rulers.

To the first of these, the meanness of my Circumstances reads me a Lecture of Modesty, and the grandeur of the Mighty, such a picture of Majesty, that I am easily silenc't, else I should make address, as once *Israel* to *Pharaoh* (*Exod. 5. 15.*) for some ease. Or else preach *Jonas's Street-Sermon* to *Nineveh*, *Jonah* 3. 6. Or make a *Petition*, as that Noble Captain *Terentius* did to *Valens* (the *Arrian Emperour*) for a freedom to *Orthodox Christians*; which when rejected: and rent, he takes up his rent shreads, and petitioned no more; yet since it is expected: Thus would I make Supplication, not in my own Name (but for God's Sake) nor to one *Protestant* Potentate alone, but to all *Papish* Princes that govern by that *Florentine's Maxim*, (*Machiavel*) That Princes ought rather to be feared than loved; and

to seem pious, rather than really be so.
 And to these (with all the Noble Lords
 that counsel, or attend them.) Thus would
 I say —

O ye *Demy-Deities*, Princes and Potentates of this mortal, vain, and mutable World ; you that personate God, should you not be like him ? that Rule by his Sovereign Deputation, Ought you not judge and fight for him ? Shall a Worm under your feet (as *Jacob* is call'd, *Isai.* 41. 14.) mullitate, or whisper in your Ears ? Do not slight the Plea, or (at least) hear it clemently. O take not the Place of God in the Soul of Man : let his Lordship in the Conscience alone : let Worship be free, not forc't : let God preside there, and Scripture guide : Let Law, and Reason with Power, sit at the Helm : is Force found the best *Weapon-Salve* to cure Infidelity, or create Faith ? God calls for Sincerity, and would you rather hale Hippocrites in, or make men to sacrifice an Abomination to God, themselves, or others ? (as all obedience is, that is not spontaneous and *ex animo* :) Is it Policy or Prudence, to provoke the desperate, to favour *Vindex* ; as *Nero*, did that *Roman Knight*, that sought (by a Plot) his Death : is it good Physick, to cure a *Phrenzy* by Decollation :
 or

or the *Vertigo* by an *Opiate* ? to cure a *Cataract* by putting out the Eyes, or a gouty Leg, by mutilating the other : Are not *Rulers* called *Healers* (*Isai. 3. 7.*) to shew what skill they must use in *Lenitives*, as well as *Corrosives* ? Would *Rulers* have People be submissive, loyal, faithful to them, to give them *quacunqne hominis & Cesaris sunt vota* : what they can desire ; and may not poor Underlings call for your Compassions : (*Nec Philosophia, nec Auctoritas tollit affectum*) Nor Wisdom nor Authority takes away Affection. Our Petition is not for Crowns or Scepters, for Powers or Places, for Rents or Revenues ; let us only go to *Mispeh*, *Bethel*, or *Shiloe*, in Peace : let others take their Profits and Honours, only let us believe and Worship so, as by the Word and Conscience, we may hope to please God, *Heb. 11. 5.* (as *Abel* did) and it suffices us for our present Passport out of an evil World to a better.

I have no commission to personate others from any of the *Dissenting* Party, no Interest to invite to it : yet for the sake and good of the Whole, I presume to crave what has been asked, of Antient Kings ; once by *Esther*, (a noble Queen, *Esth. 4. 16.*) and by Command was granted : and by the same

For the Inferiour Ministers of Law and Church-Power, into whose hands, by God's wise Sufferance, we are fallen, *Zach. 11. 6.* It will not, I hope, offend any (sure it ought not) to plead our Innocency with Honorable Judges, wise and Worshipful Benchers, and *Commissioners* in Peace; for some Mercy, Lenity, and Moderation: since no Princes that would be (*Patres patriæ*) Fathers to the People under them; can believe it their Interest, to undo; crush, or diminish the Subjects, and dispell the Laborious into Prisons, or Exiles; voluntary, or violent. A People numerous, and opulent, are Princes Glory; but a poor People, make poor Princes.

1. Consider (generous Gentlemen) not only the Families and Names reserved to you (since the Conquest, some) and the Honour of Knight-hood, which some had of old, in Obligation (every time they heard the Gospel) to stand up, and lay hold on their Swords, or to draw in defence thereof; and shall it be a blot in your *Schutcheon*, intaled on your Successors, that you drew the Sword to the Offence of that Gospel by which you hope to be saved, or to the Terrour of any that love its Liberty, or abhor *Papery*? Are you Commissioners for Peace, and would you provoke and tempt (as *Nabash*) to War? *1 Sam. 11. 2.* Think not that violent Courses serve God, the King, or your own Interest.

2dly ; For the Letter of the Law you go by, I only beg the Favour of such a Sence, as consists with not only the Preamble of the Statute, and the Reason of it, with the End of all Law, (the Peoples Good) but also with the Dignity of the Legislators, and yours, the Executors thereof : For I shall very hardly impose a Sence (far less would you) that interferes either with the Veneration of a Parliament, the Rights of an ancient Charter, the Sence of the Commons (in Parliament of late voted) ; least of all, that crosses the Prerogative of the Prince, if he please to indulge as formerly, and Interest leads. For in that he either did well, or ill : If ill, dare you say't? since *what the King does still pleases the People.* 2 Sam. 3. 36. If well ; what has been, may be again. The Breasts of a true Prince yield not Blood, but Milk ; and contain more Acts of Grace than one. Papers have not been wanting, to give of those Penal Laws (that touch Phanaticks) a favourable Construction, if you that sit in Judgment will admit : If not, our Patience postpones Hope, that Times may roll, and arduous Affairs will necessitate them to sit again, and give their own Sence, (if Popish Counsels prevent not) ; and then those that have invaded Right by pretence of Law, may repent, flee, or dread, Take 'im *Topping*. Many old Laws in Force, have been found inconvenient, and why not these too? If Vice be tolerate, the Vertuous punish't, Preaching and Praying

same Motives ; that not our Lives, but (what is dearer) our *Religion*, may be given at our Request (*ch.* 7.3,4.) for why should there be wrath against the *Realm* ? *Ezra* 7. 23. Or how can we endure to see the ruine of our Native Land ; and *Religion* wounded through the Sides of all Parties professing it ? and it may be a lengthening of your Tranquility, *Dan.* 4. 27.

Nor is this a private Interest, turn the Tables but a little, and it may become shortly the request of all that resolve to live, or dye *Protestants* : none of that number (and really so) may justly grutch us that, which they (in time) would be glad of : do we in pity receive the Persecuted from abroad ; and yet use all Severities on the same Profession at home ? Is not the Distance far greater, betwixt the *Papists* and *Protestants* in Principle, than betwixt *Protestants* and *Dissenters*, at home ? were our Spirits as condescending as in late years, when indulgence obtained ? why is it thought the fittest time now, to pursue, when distresses of Nations in *Europe*, is like to be so great by barbarous *Turks* ? by weakening one another in lesser heats, how easily do we become a Prey to any that wait but a fit opportunity.

But being under the Tyes of not only Misery

ry, but Modesty, I will rather addreses to those of inferiour Rank ; and of those I find two sorts :

1. Those of the vulgar; acted by Malice.
2. Or those in Commission, acting by Might.

For the vulgar, I confess the Saying true,
Neutrum modo, mas modo vulgar.

Common People are white Paper, just as they are drawn ; as in Christ's time, the Priests feared them, so prevailed not in Council against Christ for that time ; *Joh.* 7. 30, 31, 34. But a while after, turned their *Hosanna's*, to crucifie him, as fancy, and those that Presided, led them.

I say little to these : only, they having had oft opportunity to frequent the Assemblies of *Dissenters* (when open) may bear witness of what they heard in their Discourses, or saw in their Carriage, contrary to sound Doctrine, and Evangelick Truth and Piety. and no doubt, but in great *Conventicles*, the Observers Eye hath been curious to an height, and as wakeful to bark (as he is willing to bite) had there been any morsel fit food for his black hunger : but as yet, the multitude have not had a Mind to destroy us, I hope are (as *Elijah* said, *King.* 18.) in heart turned about.

For the Inferiour Ministers of Law and Church-Power, into whose hands, by God's wise Sufferance, we are fallen, *Zach. 11. 6.* It will not, I hope, offend any (sure it ought not) to plead our Innocency with Honorable Judges, wise and Worshipful Benchers, and *Commissioners* in Peace; for some Mercy, Lenity, and Moderation: since no Princes that would be (*Patres patriæ*) Fathers to the People under them; can believe it their Interest, to undo; crush, or diminish the Subjects, and dispell the Laborious into Prisons, or Exiles; voluntary, or violent. A People numerous, and oppulent, are Princes Glory; but a poor People, make poor Princes.

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2dly; For the Letter of the Law you go by, I only beg the Favour of such a Sence, as consists with not only the Preamble of the Statute, and the Reason of it, with the End of all Law, (the Peoples Good) but also with the Dignity of the Legislators, and yours, the Executors thereof: For I shall very hardly impose a Sence (far less would you) that interferes either with the Veneration of a Parliament, the Rights of an ancient Charter, the Sence of the Commons (in Parliament of late voted) ; least of all, that crosses the Prerogative of the Prince, if he please to indulge as formerly, and Interest leads. For in that he either did well, or ill: If ill, dare you say't? since *what the King does still pleases the People.* 2 Sam. 3. 36. If well; what has been, may be again. The Breasts of a true Prince yield not Blood, but Milk; and contain more Acts of Grace than one. Papers have not been wanting, to give of those Penal Laws (that touch Phanaticks) a favourable Construction, if you that sit in Judgment will admit: If not, our Patience postpones Hope, that Times may roll, and arduous Affairs will necessitate them to sit again, and give their own Sence, (if Popish Counsels prevent not) ; and then those that have invaded Right by pretence of Law, may repent, flee, or dread, Take 'im *Topping*. Many old Laws in Force, have been found inconvenient, and why not these too? If Vice be tolerate, the Vertuous punish't, Preaching and Praying

breaks Law only ; so Sycophants, that serve (as *Doegs*) for Spoil, are the Executioners of Law : To God only we appeal, (as he, *2 Chron. 24. 22.*) *Lord, see to't, and require it.*

3dly; We beseech you, for your Maker's sake, let Divine Laws in the Word obtain more, if not with you, yet with us. He that has magnify'd his Word above all his Name, (*Psal. 138.2.*) and will yet make it far more glorious, *Isa. 42.21.* will not allow it subject to the Placits of Men; and those that desire to obey it (to a tittle) to be accused and destroy'd for reverence to it. To command prohibited Things, forbid what is commanded, is (both) an Arrogancy equally insolent, and derogatory to the Divine Honour, to which we owe all our Homage.

There are two binding Commands on us, that no Humane Law may relax, or discharge from : The first is the Law of the Sabbath ; the second, is that of Assemblies, or publick Gatherings to some one or other known Place, for the visible Exercise of Devotion. The one enjoined in the Law of the Sabbath, or fourth Commandment, (*Exod. 20.*) which is as binding on us, as that of the Jewish Sabbath was on them; and seal'd too, not with an Humane Sanction only, but witness'd by three Divine Paterns in the New Testament, (*Acts 20. 7. 1 Cor. 16. 2. Apoc. 1. 10.*) and (since) by visible Judgments, exhibited in all Ages, by God's own hand, on all sorts of Violations and Prophaners.

phaners. (Dr. Beard, Mr. Clark.) The other is expressly enjoyn'd by the Apostle to the believing Hebrews, *Heb. 10. 25. Not forsaking your Assemblings (or Synagogues) as the manner of some is.* And that Sect of the Nicodemites held, That a Man might retire from Observation of Persecutors very lawfully, yet retain his Religion God-wards. But a Dispensation allow'd once against the Divine Law, is to break God's Hedg, gratify fleshly Force or Fear, and to make the rest of God's Laws, as did the Pharisees, (with the fifth Command, by their *Corban*) all of none effect.

Now for the first : O ye Nobles, Knights, &c. hear my Plea for God's Sabbath. Had I the Spirit of a *Nehemiah*, (to contend with Rulers) I would say, as he, *Nehem. 13. 15, 17, 19, 21. What Evil is this ye do. to prophane the Sabbath ?* They did ill to tread Wine-Presses : these worse, that tread on the obedient Sanctifiers of that Day : They ill, in lading of Asses, that ought to rest that Day ; you worse, in loading Mens Estates with Fines, Persons with Force, and their Souls with Disturbances of armed Men, on Women and Children (feeding and resting on God's Promises) : They did ill, in not defending the Sabbath from profaning, by shutting the Gates ; we worse, in opening the Flood-Gates of Force, perverting that Weapon (drawn first against Popery) to the Service of it, and its younger Sister, *viz.* Slavery and Debauchery. O *London !* shall it be chronicled

to thy Infamy, in the Records of Succeeding Ages, that thou hast done thus? Was it not a Glory to thee (of old) to own Religion, to honour God on his Day, and count it a delight and glorious so to do? And went it not well with this City, for the City of God's sake? But now (O now) the Tide is turn'd, and the Wind blows sharp, and high North, to the discouragement of such as pretend any trembling at the Word, or Tenderness of Conscience, Reverence to God's Day, or witness against Roman or Pagan Feasts. If a Man stand for Rites, he's Christian enough, and good enough, tho he drink and drab, and walks out holy Time in Dr. Green's, or Moorfields-Walks, talk of, *What News?* or sit in Council, and guide Secular Matters, instead of Piety.

' If Princes are unconcern'd (says *T. Shepherd*, *Theses Sabbat.* p. 311. part 4. p. 313.) in the ' first Table, and give liberty to profane the ' Sabbath; why doth *Jeremy* call on them to ' the contrary, with promise of preserving to ' them their Crowns and Successions to the ' last, (in so doing) from Fire and Blood; and ' threatening Wrath, and burning City and ' Kingdom, if not? — God will surely revenge ' polluting of the Sabbath. Trouble you him ' in his Rest, and will he not surely perturb your ' Peace? Some think (says he) God brought ' *Noah's Flood* on that Day first (called, *Gen.* ' 7. 10. the seventh Day) for the profaning of ' it; and that Day *Prague* was taken. So he.

Dr. *Beard*, p. 150. observes of an English Town, (*Feverton in Devonshire*) it was twice burnt, (*Anno 1598, and 1612*) for that Market on the second Day, that occasioned its profaning. And O London, is the 2^d of September (that Sabbath-Day) so soon forgot, when Popish Flames made the whole City die a Martyr? If all be forgot, see how one concludes a Book on the Sabbath in a Protestant Nation, *Let this be for a sore Lamentation.* Mr. *Wells* on the Sabbath, p. ult.

2^{dly}; For Assemblies; I excuse not Rudeness, nor the Carcase of Formality, which (as Mr. *Shepherd* of *New-England* very smartly foretells) may justly cause God to send Crows and Vultures, or Roman Eagles, to pick our Carcasses barer; yet may I plead for reverend, learned, and pious Brethren as to this. My Plea for our Meetings shall be comprehensive of all, that in Conscience and Simplicity dissent. Corrupt Latitudes on the one hand may be, and morose narrow Spirits on the other, with different Persuasions (in some Points of Doctrine and Order) but extra-fundamental; and some lie open to more Offence than others: Yet I plead all their Cause and Rights, as to Assemblies, Presbyterian, Independents, Baptists, and Quakers, so distinguish'd by common Note (right or not.)

For the first of them, Presbyterians, I ask any that can give a sober Reason for that Prejudice took in against them, (others I deem not

worth the while to expostulate with, that only say (without reason) they rather will chuse Popery than Presbytery to submit to, till their Eyes are rubb'd open in *Smithfield*): But to the rest I say, Ye 've small cause to seclude your Presbyterian Friends from Lenity and Charity ; (the one calls to the Justices, the other to the Clergy) ; for those (of that way) concurr'd and contributed to the King's Restoration as freely as any, and consulted it too before, in a time when it cost them no small Hazard, and some Death. Most of them are Men of Parts, Education, Degrees in Universities, pious and charitable, very Loyal, and have a Latitude (many of them) to own your Church-Worship and Ministry, and also would return to you again, would you draw them by the Lenity of a Comprehension, not drive them by a Lash of Compulsion : So you do owe them some Moderation, making Conscience of that Covenant, the keeping whereof the late King himself recommended, in his *Εἰκὼν Βασιλ.*

For the Independents, they are a small, distinct, associated People, willing only (as that Doctor said, in the *Peace-Offering*,) to pass the King's High-way in Peace, with the small Flocks that attend their Pastors, giving (most of them, all) that Assurance, that the sacred Oaths can afford : And being all laborious, some opulent, others poor, and neither offensive to their Vicinity, nor yet mutinous or numerous ; what harm can your Lenity do your selves,

selves, if you labour first to win them by Reason, or (if that cannot be) to wait till God shall reveal his Mind to them, in what they differ from you? *Phil.3.15.*

For the Anabaptists; in point of Faith and Order, they say the same Things with the two former, little differing from you, save those of the Free-will-Point, (of which Faith also are some of your own); only in Pædobaptism they vary, finding no Law in the New-Testament for Infant Baptism, and there being also too many found, whose Baptism wants of the Essence of that Ordinance. Were but the Odium took off them, that partial Historians of foreign Anabaptists do load them with; and the modern Urbanity, Sobriety, Charity, Humility, and Piety they adorn themselves with, (and Societies they own) preponderated; sure the Errors of some of that (or any) Party should not be imputed to all; there would be small cause to crush, ruine, and spoil them, as Antimagistratical.

Some amongst these are also to be found, that are stigmatized, (and perhaps the whole for their sake) as Chyliasts, Millenaries, Seekers, and Seventh-day Men, (or Sabbatarians) Fifth-Monarchians, of which I need not be more particular. As they're few, mean, single Persons, so also misrepresented, or not understood. One of your own (*Conformists Plea, 4th Part.*) distinguishes some (last nam'd) into two sorts: the one of Mr. *Jos. Mede's* Notion,

who yet was of the Church of *England*, and so not to be condemned for one innocent Error: But for the latter, if any brand us all with *Venner's* End, I advise such to Thankfulness, that his Number was ~~but~~ Twenty Nine; for had they been so many Scores (or Hundreds) as Persons, into what a Case and Fright they would soon have redacted Court, City, and Country, let them judg that saw the Action.

For those called Quakers I say not much, (having touch'd them before.) What is offensive and justly blameable in Doctrine, Order, or Moroseness of Converse, I here justify not; what is good (be it in Baptist or Quaker) I willingly own, (let it please, or not). One Thing I willingly prize and praise in them, (tho not in exclusion of others) *i. e.* their open Adherence, and their bold and noble facing the Armed; and keeping the ground without a Weapon, (tho it costs some their Life) in defence of their Meetings, at set Time and Place: Which, tho it infers not all true they say or hold, yet (in my Conscience) it pleads a Justification of the Practice, and is some amends for the disuse of the carnal Weapon with them; and 'tis to me the same Argument of brave, bold Manhood and Self Conduct, to give the Back and Check to Smitters, Goods to spoil, in the Exercise of Patience, as to give the Face to an Enemy at War in the Field. And very comfortable 'tis, for such as come out to try their Valour (on those unarmed Assemblies of Men,
Women,

Women and Children) to think and see what Butts and Bulwarks they have to shoot at, and yet how firm still they stand; for if the old Man and Manhood should (by Injuries) be awaked, some that are so daring to give the provocation, would, to save their Faces, with the first turn the Back. Besides, this People are grown numerous, and in all their own Affairs keep correspondence with their Friends mutually for relief of Sufferers, (and other good Ends) in all Parts. And (to invert *Haman's* Argument, *Esth.* 3. 8.) 'tis not for the King's Honour or Profit, to let them be ruin'd at home, or exil'd abroad, that are so frugal, numerous and industrious. They alone may (by the Assemblies here in *London*) be calculated to be a great Body; and with all the other sorts of Dissenters, both in the City, and all the Land, (in two Isles) what a Body do they make !

The wisest King has a Political Maxime, *In the Multitude (or Plenty) of a People, is the King's Honour ; but in the Want of People, is the Destruction of the Prince.* *Prov.* 14. 28. *Dr. Jermin in loc.* p. 296. reads the first Clause [*Berab gnam*] as inclusive of both Numbers, and Plenty of Estate. Many in Misery makes the Misery greater, and the Honour of the King less; but when People are not preserv'd in their being, or well-being, it begins with the Peoples Loss, ends with the Princes Ruine. They are the King's Trophy and Treasure. *Messis nostra cunctorum*

cunctorum quies ; Our Harvest is the Quiet of all, said a Goth King. *Plato* says, Never King perish'd for want of Money, but of Friends. When all left *Nero*, now began his Misery, says *Tacitus*.

Now on them two things hangs the Being, nay, the Well-being of People, as the Jews say of First-fruits and Tents; the whole Revenue of God's Honour, our Peace and Comfort, rests on these two Pillars, *Jachin* and *Boaz* ; scatter the Assemblies, and the Sabbaths are forgot, (*Lam.* 2. 6.) and so God's Law is made void, and of none effect, (*Mat.* 15. 6.) and so 'tis time for God to work now. *Psal.* 119. 126.

4thly; I crave of these petty Kings (in cold Blood) to consider, what all the Rigor both of Justices and Doctors has attain'd ; for the Attempt is one thing, the Attainment is another. 'Tis true, old Laws and new (of this Nature) Civil, Canon, Common, are all sharp enough, and made keener by the Spirit in which, and Occasion by which they're executed : Is severe Rigour, Brow-beating on the Bench, Thrafonical Boasis, insolent Insultings (at *Doctors-Commons*) stretching the Law to all the Heights that Wit and Malice can reach, Engines now fit to effect the Business of uniform Conformity, that never yet was, nor will be attain'd upon thinking People ? Generous Minds receive no Impression by Coertions; nay, if it comes that way, the Religion is the more abhorr'd for force, as that of the *Spaniards* is of the *Indians*, that
being

being by Doves compell'd to the Water-Baptism, come out Christians thus dipt and anointed, that the poor *Indians* say, If a *Spaniard* goes to Heaven, they'll never come there ; such is their Cruelty.

O the deep prejudice, that such scandalous harsh Severities of Christians on each other lay in the way of the Conversion of Souls ! I confess, you may obtain on degenerate, low, cowardly Souls, that have *animam pro sale*, that profess *fidem venalem & ephemeram*, whose Soul and Faith is saleable to any Lord that will buy, whose Obedience is little better than that of brute Beasts, that follow the Drove. But as Scripture is the highest Reason ; so Obedience must be call'd the Obedience of Faith, or it's not current with God. *Rom. 16. 26.* Fines and Civil Mulcts may empty the Purse, waste the Substance, beggar the Family, vex the Widow long, ere they open their Eyes, or change the Heart. These dead Weights may force the Wheels a little about ; but let them be took off, and presently all return *in statu quo*. — You convert the Purse to your use, not the Person to you, far less the Heart to God ; or if a *Prose-lite*, he's seven times more the Child of the Devil than before. *Mat. 23. 15.*

Consider further, as to the Assemblies you now disturb or scatter, you may easily win the Ground they are upon, but you drive them only to another Spot ; they will not ruffle with you, you are armed, they naked. The Officers

you

you bring are either rough, or smooth and civil Men, that will never destroy Neighbours in the Service of God, (tho you fine, confine, and hang them (too.) They would rather come and partake of our Sweet's, than disturb us, or destroy our peaceable Meetings: They are Officers of Peace, not given to War, and such as answer the Promise, *Isa. 60. 17. I will make thine Officers Peace, and thine Exactors Righteousness.* And God has made them so by his Providence, your Rigor, and the Long-suffering of your Immoralities. But if you find Men out harsh and rough, here or there, (perhaps you may some) that are of your kidney, busy Men, rough-handed (as *Eſau*) hard of Face, worse in Heart, loose in Life, looser in Conscience and Principles, of debauch't Courses, low forlorn Fortunes, and next to no Religion, (save that is upmost): These you may whet and sharpen, as Tools fit for *Bonner*, by hopes of the Gain of Extortion, and carousing others (as they have spent their own) Estates, idly; till some (by them wrong'd and robb'd) clap an Arrest on them, or a Stone Doublet as hard as their Heart, and so mar their Hope; and how many have that way been undone? *Vivitur ex rapto*, to live on catching, is a Motto fittest for such Men (in common) with Crows and Kites. Have you no fitter Officers of Law than such Harpies and Wrens? Is't an Honour to Protestant ———, Prelates, Justices, to ride on such Scabs, (as the Hebrew calls them,

Isa.

Isa. 5 7.) and that over the Corn of hungry, and Vineyards of the thirsty Souls? No surely. These may prosper a while; but (as he said, *2 Sam. 2. 26.*) will it not be *bitter in the latter End*? See what *Beard* writes, (*Theatre, p. 302. chap. 40.*) of one *Barnabe*, a Viscount of *Milan*, who oppressing his Tenants, forced each of them to keep a Dog, which if lean, or not well, the Keeper was fin'd or beaten; but the Fox was taken at last by *Jo. Galeacius*, and after seven Months Imprisonment died of Poison. And alas! how many *Doegs* are poor People glad to feed in City and Country, with Sums of Moneys (often repeated) to evite the long Fangs and Tusshes, with which they else would tug and tear away their All. At *Constantinople*, upon a great Plague, they expell'd all Dogs to an Island. (*Turkish Hist.*) If God for these things shortly visit us, as surely he will (some way or other) we may then say, O that all (Dogs) *Doegs*, and ravenous Creatures, had (long since) been expell'd the City and Land.

II. May I say somewhat to the Clergy, and that sort of Men, by what Dignities soever distinguish'd, from the Pope, to the lowest Dignitary, Apparitor, or Informer.

You I bespeak, O Stars of the first Magnitude, and Princes of the English Sanctuary: Are you learned, and will you take the Key of Knowledge, and of Christ's Kingdom from us?

Are

Are you Prophets, and yet unfriendly to the Sons of the Prophets? Doctors, and yet refuse us that saving Doctrine, that may edify us to the Kingdom of God? Is no Door to Heaven open for us, but through your Pin-fold? Did Christ ever allow the Pastors of his Church to be called Fathers or (*Mat. 23. 10. καθεγύηται*) Masters, (of our way) that's Christ's own Tittle? or to arrogate (*πρωτεύων*) a Primacy and Supremacy, that in all things is his Right? *Col. 1. 18.* Or to contend for Grandure and Priority? He forbid to lord it o're God's Flock. Of you (and such) have the Ancients in all Ages complained: 'For your 'Ambition, your Avarice and Tyranny, the 'painful Ministry is turn'd to a busy Lordship; 'Demas and Diotrephes, the only Paterns of 'Wisdom; *Chrysostom* put out, *Arsenius* in's place; painful *Liberius* slighted, *Felix* gets the 'Flock. Labourers deprived, Loiterers in Honour and Ease. Non-Residents and Pluralists suck up all Revenues; and sacred Mysteries made subservient to secular base Ends: A Rite, Vest, a Day or Circumstance more regarded and urged, than moral Precepts: Or (as *Chaucer*) a Monk more tied to's Cowl, than a Man to's Wife. So now a Man that is a Dissenter in Rites, is not allowed the *Jura humane nature*, or Rights of Law and Justice, for God's sake. Of this *Nazianzen* complains, for the Storm of Malice that all parts were then clouded with. So *Augustin*, that the Church was *pæst*, contrary

trary to Christ's Will, with that servile Load of Ceremonies, that the Christian State was sadder than the Jewish; for then God ordained them, now only Man, &c.

Bernard had his, *H. u! Domine, quia ipsi qui primatum diligere videntur, &c.* Alas, Lord, that they are chiefly thy Persecutors, that love Primacy most! — Who cites the Bishop of *Spalato*, complaining of those two Sins, Ambition and Avarice, as worse than Heresy or Persecution; and (in the Person of Christ's Spouse) says, *Then I was in my highest esteem, going in my thin Coat in which my Lord betrothed me: Now they have put their Ordinances on me, not drawn out of Christ's last Testament left me, but out of their own Wills, and capricious Brain.* So *Gersom*, *Nic. Orem.* Henry of *Hassia*, and many more of old; and yet of late far more, that had like cause of Complaint.

Now you are the Fathers, that inherit all the Churches Liberties and Freedoms, which while you engross, she is never like to possess; and is your paternal Love so low to us, that you would leave us Orphans to the Care of holy Mother, swaddled up in her Rites, and exposed to all that her Heirs and Successors impose? But not hoping this shall steal into the hands of any such, I will modestly ask of those Persons, that of late press so hard coming to the Sacrament upon all Dissenters, as if no Reason could be rendred for that Absence. In their stead I'll cite what is alledged. As,

1. They

1. They say, Your Church does not agree to the New-Testament Definition our Lord gives of a true Church, in Matter, Form, and Use. It is in Matter to consist of visible Saints, call'd and sanctified in Christ; in Form, (*quæ dat esse*) it holds a compact Unity of Spirit, in the Bonds of Peace and Love: In Use also, 'tis a Candlestick for Light, a Pillar and Ground of Truth, (1 Tim. 3. 15.) not to expell or extinguish either. And till they see yours, (*definito convenire*) they dare not intrude into your Bosom with the Croud.

2. Some say, Your Ministry is not right, it quadrates not with the Apostolick Precept and Patern, (in Timothy and Titus) i. e. Sober, just, holy; not given to Wine, Railing; no Smitters or Cursers; in meekness instructing those that oppose, if God give them to — recover out of the Snare of the Devil, &c. 2 Tim. 2. ult. Not to resign them up to the Devil, and then absolve for Money.

3. Some also fear, the Sacrament you offer is not Christ's Supper, 1 Cor. 11. 20. (Name or Thing); for as that Name is alien to Scripture, so is the Thing: Christ does not bless it. To some that went of late it prov'd a Sop. Your Ministers have no true Call to consecrate or bless the Elements. And,

4. They find you not in a Table-Gesture, but kneeling to, or at the Rails; and so you symbolize (at least) with Roman Idolatry, in which they are not to participate with you.

The

The Papists say, the Body of Christ transubstantiates the Bread, (Lutherans, it consubstantiates) and so may well adore it ; you say neither, and yet kneel to 't, as to God : Well may they separate.

5. They find you own another Headship than Christ's, giving what you well took from the Pope, to Man, which is not competible or due to any Mortal, save Christ only.

6. They lisp out, (as they dare) that you look too luscious, or asquint to the old Mother. Some Sons of the Church plead for a Peace with Rome ; Rites are a sure Sign. — I could urge *Martial* :

—— *Lumine luscus,*
Rem magnam præstas, Zoile, si bonus es.

Or that of the painted Peacock's Property :

Angelus aspectus, pede latro, voce gebenna.

She's like an Angel, plum'd so choice,
With a Thief's Foot, Hell in her Voice.

Truly a Voice all Curses, is like Hell, not the Church of Christ ; so that one may say,

Were the Pope's Bull, and P —— Curse,
As sharp in Conscience as the Purse ;
Both high and low in this our Nation,
Might dread a Priest's Excommunication.

Q

7. But

7. But lastly, I say for them, they cannot in Conscience come and receive, you have so many Additions to God's Word, (*Prov. 30. 6.*) your Posts by God's, (*Ezek. 43. 8.*) that it alters the thing to which the Addition is put: as Civilians say, — *Additamentum rei naturam tollit.*

Now I would only ask from that Text, (*1 Cor. 11. 28. cum sequent.*) *Let a Man examine himself, and so eat,* (with what follows) Did the Apostle concern or intend us? You say, Yea: Then is each worthy Receiver to mind, that the Church which he receives with (as one Bread) be after the Apostolick, not Apostatick Patern, as well as his personal Fitness. And I ask also, Does the Apostle write to the Pastors, or the People? (or rather both?) Sure all will yield, to both: Then I say, the delivering of so sacred Symbols by or into unwashen hands, that nor can, nor do examine their own Fitness, (nor do the Priests help them) is to profane the thing, to take God's Name in vain, and to be your selves accessary to the Receivers Guilt and Ruine; a Charge as heavy to answer to Christ, as lightly assumed of late, in a futilous, vain, and pernicious Pamphlet, printed. (*Child's 2d Argument, p. 3.*)

6thly, Not forgetting the Office of an Informer, to them I only say three things:

I. Touching

1. Touching your Race.
2. Course.
3. Conclusion.

First; For your Rise and Race. It may be derived high: *Cain* is the Root of your Blood, Envy the Root of your Actings, the Devil Father to both; Envy the Source, Avarice the Channel it runs in; that breeds the Act, this feeds the Agent. Trace it along from the beginning. First, the Devil accuses God to *Evah*, then he propagates his Seed by *Cain*, in killing *Abel*; next, by the Giants Race; after, by *Tubal-Cain*, and all the Pipers and Musicians; who being all immers'd in the Flood, (*Job 22. 16.*) *Nimrod* is next of that Stock, a mighty Hunter, (*Gen. 10. 9.*) and do we think he wanted these Beagles, and Setters of the Game? *As Nimrod, a mighty Hunter before the Lord*: A Rebel, as his Name denotes. These may lie in the same House, as *Isaac* and *Ishmael*; in the same Womb, as *Jacob* and *Esau*: and yet the one persecute the other, and that for God's sake. Go on to *Esau's* Dukes, all a Race of cruel Haters to *Israel*: And so *Amalek* bears up the Name; witness his dogging the feeble among them in the Rear, (*Exod. 17. ult.*) And of that Stock was *Agag*; how high his Kingly Throne was, let *Balaam* say, (*Numb. 24. 7.*) *Doeg* comes in next, a Masquerade Worshipper; he was before the Lord indeed, but detain'd, hid, (*incluserat se in Tabernaculo*) not of good-will to Devotion,

but (as you come to our Meetings) to serve a Job for the Devil ; nor yet for *Saul*, so much as Self ; and being his Herdsman, (if you will, Butcher) learn'd to be bloody, *Nob*, a whole City, Women, Infants, (with 85 Priests of the Lord) he kill'd and ruin'd, (1 *Sam.* 22. 18, 19.) *Josephus* says, he razed and burnt it, and killed 385 Persons. And (which was sad) tho *Saul* was anointed of God, yet being annoy'd with that evil Spirit, he by commanding it owns the Guilt, tho his Footmen declin'd Obedience to that Command, but this Dog obeyed quickly ; which (they or he) were better Subjects, let Sense judg. *Rabbins* say, after he was that Armour-bearer, that being too near *Saul's* Person, found a Season to kill him, after the Battel. Others call him a Pastor to *Saul's* Flocks ; and some also a Judg, (*Dr. Mayor*) but commission'd now for this Job, as a chief of *Saul's* Servants. 1 *Sam.* 23. 9. His Successor is *Haman* the *Agagite*, that struck (in *Esther*) at all the Race of *Israel*. *Esth.* 3. 8. And the Line runs to *Herod*, who slew 14000 Infants for Christ. Nay, to *Judas*, of whom (*Mayor* says, *Vol.* 2. p. 316.) *Dorg* was a Type ; so all are, that intend Envy under the Mask of Piety.

To end this of the Rise of them, I remind my Reader, that some eight Years since, (*Anno* 1675.) there came a sticht Book to hand, stil'd, *A Rebuke to our Informers* ; in which the sober Author, after the Preface, first convicts them

them of their Sin ; secondly, answers Objections ; thirdly, makes some Inferences : in all, handles the Matter so gravely, truly, and strenuously, that I judg that Piece (of 84 Pages) not only meet for a vicious Informer, but any rigid Priest ; or Person, that loves sober Truth. But to follow my purpose, I say, it is no shame to us, to suffer what Christ our Lord did ; nor any credit to our Accusers, to do what *Judas* did, the Top of all whose Kin is the Devil.

Secondly ; For the Course you run, 'tis pernicious and vile, and that,

1. To the King. It is so far from serving his Interest, that it loosens the Bands of Union, and tempts the People to a Jealousy, as if he meant to resign the Rule and Reins of a Prince to such petty Tyrants. You diminish the Number, and discourage the Trade of the Sedulous, and so can never countervail the King's Damage, *Esth.* 7. 4. (as *Haman* pretends, *Esther* denies.) If *Solomon* reason right, *Prov.* 20. 38. By Mercy and Truth is the King preserv'd ; his Throne is upheld by Mercy, Mercy shew'd the Poor, (*Dan.* 4. 27.) Truth preach'd to the Erring, so his Person or Power is upheld : Then Cruelty, Exactions, and Falshood in Oaths, weaken both. You hurt him by his own Weapon, in pretending Law.

2. You injure Protestants, in weakning them by Fines, deterring them from their Religious Duties, and the Exercise of their Gifts and Graces, for others Good. You propagate the

Plot, and serve the Papists, in turning the Force of Laws, in the harshest Sence, to the disquiet of the Peaceable in the Land, (*Psal.* 55. 20.) And so Protestants are set to vex each other, Papists in the Interim divide all, (*Divide & Impera*) to serve your Rapine.

3. You accuse Men that are innocent, falsely, as if Rebels to the King, for obeying God's Command; or Hereticks in the Church, for adhering to Truth; or seditious and factious to the State, while you by Slanders are the Seedsmen of those Tares; or Schismatics, for dividing from *Babel*, when our Bishop's Plea was, *No Peace with Rome.* (*Bishop Hall.*) Nor know you Zealots well (that so pursue our Conventicles) what to define them. If *Minshew's* Word may pass, (in the ill Sence) a Conventicle is, *Conventus seditiosorum & sceleratorum*, a Meeting of seditious and wicked Men. If Bishop *Bridgman's* be right (reported to me) 'tis a little Meeting of Men, out of several Precincts, to consult on State-Affairs, and the Doors shut for Secrecy: Ours are not such.

4. How many Towns, Cities, Families, are endanger'd by you? Some imprison'd, or begger'd; some forc'd out; pious Ministers exposed to flee from their Families, to escape your Raven, (for 100 *l.* Fine) and sober Gentlemen hector'd by you, that would not vex their honest Neighbours, Tenants, and Friends; and Officers of Peace, and whole Towns
fermented

fermented, divided, and perturbed.

5. Lo what Guilt you incur, by afflicting the Just, offending Christ's little Ones, that believe in him; prohibiting the publication of the Word of Life; profaning the Sabbath your selves, by hindring others; coveting to take the Spoil and Goods of the Poor; taking Oaths, and telling Lies and Tales for Gain; smiting Fellow-servants (*Mat. 24. 49.*) and Subjects by the Tongue; serving the Devil, in casting Men in Prison, *Rev. 2. 10.*

6. This has been the Sin, and has brought Misery on the Heads of others, (*Marshall and Stroud* in *London* of late) you took no warning; Obstinacy and Obduration is now aggerated on your Guilt; you approach the Sin unto Death, (*1 John 5. 16.*) that is not to be forgiven. You dread not the Marks of *Cain*, *Doeg*, *Judas*: Beware you feel not the Horror of a despairing Conscience, like *Spira*, *Latomus*, *Eccebolus*, (that said, *Calcate me salem insipidum*) *Porphyry*, &c. That's a Worm immortal.

7. The Course you run is not like to obtain, the Means answer not the End; you attempt Impossibilities. Can you stop the Tide, hedge in the Birds, imprison the Wind, stay the Sun, or bind *Arcturus*, and loosen the Bands of *Orion*? Nor can you damme or restrain the strong Stream of the Spirit, extinguish Sun-Light, or bind up the Gales of that Wind of the Word, (*John 3. 8.*) but in spite and sight of you, and all your Persecutions, the Gospel

shall prosper, and that by your very Opposition. *Quo magis furunt, ed amplius procedo* ; The more they rage, the more I go on, said *Luther*.

Thirdly ; Look to the End of your Course : What is it but Hatred of God and Man ? Perhaps they that employ you, may desert you to the Justice of the Vulgar, and give you a Reprimand, like that the Council and Priests gave *Judas*, (*Mat. 27. 34.*) *What's that to us ? see thou to that.* So will the Wages of Unrighteousness (*2 Pet. 2. 15.*) melt in your Consciences, and make Hell-Fire sparkle and flash in your Eyes, and be too hot to hold. You have rid like *Balaam*, and the Asses you bestride shall crush your Foot, and cut your Consciences with the Rebukes that he had : And the Gain you hunt shall fail you ; your Neighbours shall dread and decline you, as Pests to Society ; you shall be driven from Light to Darkness, and chased out of the World, (*Job 18. 18.*) As you have abused Religion, so its Comforts shall abandon you. The Hornet of *Cain's* Horror shall sting you ; the Heavens shall reveal your Iniquity, and the Earth rise up against you, (*Job 20. 27.*) And happy is that Man, that God and better Times favour with Repentance, (*μετ᾽ ὀψιν*, or After-Wit) this is your best Game (tho rare.) One tells, (*Conformists Plea, 4th Part*) but of a single Instance of this, and blessed he that so comes off, saying (to and of his guilty Soul) I have sinn'd in betraying the Innocent, accusing Vertue for a Vice, and Religion as Rebellion ;

bellion; come you to pray for me, that I wrong'd, and I promise not to do the like. And if the Sorrow be right, such is the Peace that follows it; O blessed Issue! If not, it is an Earnest of full Payment, and but a drop of that Sea of Hell, a Taste of that unmix'd Cup of pure Vengeance, and the River of Brimstone that you are lanch'd into. And as you ride ore the Bridg of your Life, your Horse (as one did of old) may take a leap, and you cry desperately, *Horse and Man, and all to the Devil.*

Now to put you all together, I beseech you for Lenity: Put on Spectacles; the Night is dark, you soon may run on the dark Mountains, and repent too late. Had I the Wealth of *Dionysius* or *Cræsus*, the Glory of the Hill *Amara*, all the Cash and Mines of both the *Indies*, I would in Humility deposit it for our quiet Sabbaths, and the Freedom of Religion, and a good Conscience; and for my Brethren and Companions sake would say, (and so should you that desire to be *Zion's Sons*) *Let Peace be to her*, Psal. 122. 8. As (therefore) you love God, pity Religion, tender the Weal of Princes or People, favour a woful, sinning, sinking Kingdom, and the Glory of your new-built Church and City; go not on the Pikes of Peril, ride not o're your own Fields and Franchises, to your undoing; drive not your Head (as if you were blind) to precipitant Courses. He may understand his own Affairs better than
most

most think ; yet as wise as *Solomon*, or *Solon*, may (as he) cry out too late, *O Solon, Solon !* You drive at antiquating Parliaments, and municipal Bounds, and so French Laws, (all of one (that's no) Religion) that you'll never get : Or if by Disuse and long Suspense of Parliaments, you make them frightful and uneasy, the Remedy (if it comes* that way) will be the painfuller to bear in the effect. So you prove but Servants and Guides to your Master, as they that led *Henry of Luxemburgh*, (Emperor of *Germany*) who hearing that *Charles of Bobemia*, and *Philip of Valois*, the French King, were joining Battel against the English, and being unfit for War, because blind, would take part with the French, and so commands his Men of War to mount him, (and guide him into the Fight) to give one blind Blow to the English ; they (far blinder than he) fearing to cross his Will, and yet to lose him in the Preass, tie him fast to the Reins of their Bridles, so as they meant all to perish together ; and so 'twas, they coupled him so, that they all were found dead, and fast bound, Horse and Man ; the Battel lost at *Cressy*, the French King lost 15 Princes of the Blood, 80 Colours, 1200 Knights, and 30000 Men. *Dr. Beard* out of *Froisshart*, Vol. 1. cap. 30.

If you will perish alone, be not so blind Guides to fall under the Ruines of others.

Yet if all this avail not to Moderation, but you abhorr't, as the Mark of a Trimmer, and chuse

chuse rather to sink than trim the Boat ; then look what follows. The Prayers you persecute, you now help to fulfill ; and the Prophets you detrude, you now verify. The Cries of the Souls under the Altar (like *Symmachus's* Head) stare in your face, and ascend for Vengeance. And tho you fear it not, as wise as you did, *Marcus Aurelius*, (tho a Painim) being sensible of the Power of Christian Prayers in obtaining Rain, said to the Senate on their behalf, as follows, — *Rem aggressi sunt, sine telis armisq; &c.* ' They did the thing without Darts or Weapons, but as content with God in their Conscience, they had a Fort in their Breast ; he ' would have no Persecution of them, as for ' the good Service their Prayers had done, so in ' fear lest some such Weapons were used against ' himself, being procured by Prayer. (*Jer. Dyke.*) *Ne fortè tale quoddam telum contra nos postulando impetrent.* Magdeb. 2 Cent. cap. 3. Yea, and *John Knox's* Prayers were fear'd too above Twenty Thousand Men in Arms. If a poor Widow's blunt Suit, (*Luke* 18. 7.) beat an unjust Judg to a Grant of Vengeance ; may not many just Ones hope to obtain with Protestants, or at least with him that by Promise is the Hearer of Prayers.

But next I address my Supplication to this City, and those that rule it, and crave of them what God commands unto the Princes of *Israel*, in a Vision relating to our Gospel-Times, and

to a Temple and Service yet expected, (as some hold.) *Remove Violence and Spoil, take away Exactions, (or Expulsions) and execute Judgment and Justice,* Ezek. 45. 9. And after (it's said) *The Prince shall not take the Peoples Possession to inherit, that my People be not scatter'd,* chap. 46. 18. Two Notes are here obvious :

1. The Portion of Rulers was on the outside of the holy Portion, to shew that Rulers ought to defend and hedge in all the Parts of Worship, and not invade it.

2. That the Lot or Portion that People have in Religious Matters, is an Inheritance of God's Donation, not Man's, (as *Naboth's Vineyard*) not to be alienated at the pleasure of Man. This made *David's Complaint* and Curse so just, 1 *Sam.* 16. 29. *If the Sons of Men, — cursed be they of the Lord ; for they have driven me out from the Lord's Inheritance, i. e., the Holy Land, and God's Tabernacle : So 'twas a double Wrong,*

Now this we ask of your City, and plead our Right to, as justly as you plead for your Charter : That only secures your Civil Franchises to you ; this secures our God, Faith and Salvation to us : That was yours by Custom, immemorial, free, long Prescription ; this is ours by divine and unforfeitable Gift, that none ought to take. If you let in Boars and Foxes (*Psal.* 80. 13, 16.) into this our (rather God's) Vineyard ; take heed God do not let loose *Leopards to watch over your Cities,* and
Evening-

Evening-Wolves to tear you. Jer. 5.6. Hos. 13. 7. Zeph. 3. 3. Shall Whore-houses be guarded, and grave pious Men hunted? Is an haunted House so dreaded, and not a City haunted by Spirits of Devils? as those croaking Romish Frogs are call'd, *Apoc.* 16. 13. I confess, I see many of those at the Helm inclined to Lenity; they mind how infamously some have gone off the Stage for their Severity; they find it hard to persecute for Conscience sake; they remember some Men (now struck at) to have been twenty or forty Years Ministers, and ancient Citizens in *London*, of Note, one for Piety, the other for Trade. They see it a Work not easy, to crush those that have grown by Opposition, as Camomel. And that the lower Officers of Peace (some of them) decline Rigor, and rather run the hazard of Fines, Imprisonments, or what Fury imposes on them, than to impose Exactions of Law on those that love the Gospel, or starve the Poor, to feed their Raven that hate both, (for ruine the rich *Fanaticks*, and you pine the Poor, that you cannot feed your selves alone) and help us all into the Nooze of Popery. And all may see the Matter is impracticable. The People study honest Shifts, (and cleave the Hair) not ruffling with the Constables, to provoke, on one hand; nor deserting their Duty to God and Souls on the other; but change their Times, the Day for the Night, (as *Caligula's* Decree once forced *Rome* to do, inverting the Works of Day and

and Night across) and one Hour, Place, or Preacher for another ; that so Disturbance and Informers are much prevented, and God's Worship is preserv'd. In Places publick also Avenues are fix'd, (for go-by's) to carry off Ministers out from the rude Rabble, and evite the Rage of Tygers : (not to be blam'd) to do as the Disciples, that sav'd *Paul* (ready to expose himself in the Theatre) for better future Use ; (*Acts* 19.30. *2 Cor.* 11.21.) they also being set to defend the Gospel, (*Phil.* 1.17.) to receive all the Shot against it, and are Twenty Pound deep for each Offence, that costs Hearers but five Shillings a-piece.

Also the Opinion of many jumps with the Votes of the late Commons, as to this, and obtains vast Merit and Veneration ; that House (in some Passages, and in that Vote) being deeply prophetick, and very plain in the event, namely, That to prosecute the Penal Laws now, is noxious to the King, publick Peace, the Protestant Religion, and promotes the Plot for Popery. This all that will not see, may feel. What ill Work has followed since ! what woful and lawless Spoils and Expilations ! what Executions, like *Bonner* ! what ragged Coats, empty Purses, abhorr'd Names, hard Prisons, their Dilapidations on others has well awarded them in this Life ! And what is like to follow in the other Life, (if Repentance be abhorr'd) let *Judas* tell them, in what he said ere he went to his place. *Mat.* 27.3. *Acts* 1. 16, 25. And (were

‘were not Prayer abhorr’d) well may the Informers wish that Religion up again, that credits Purgatory, and a buying out of it; but that the Paper Wall ’twixt it and Hell is (long since) burnt, by the Heat of that Fire, and God’s Fury, out of which there is no Redemption. O then take advice from that wise *Gamaliel*, (*Acts* 5. 38.) for your Peace, and the City’s Good; and let Counsels of Lenity obtain.

But on the other hand, where Moderation is branded, and Men are both warranted and willing to act, lo what Work they do ! What tearing of carv’d Work, scattering of pious Assemblies ! what Breaking of Doors and Dwellings ! what Distress on Goods ! what vast Fines on Estates, by which some are quite crush’d ! What snapping Men up by one Law, and punishing them by another, to perpetuate their Prisons ! What harsh Taunts, and hard Speeches are given, to make the Afflicted more loaden ! If a Smith, Bayliff, Buck, come but to the Arrest, or a Sir *John* — what Door, Wall, or Shelter, stands against the Hammer and Staff of the one, or the Horns of the other ? It was the Lord *Bacon*’s Maxim, *The worst Tyranny is Law on the Rack*. Advancement, lib. 6. p. 212. Alas ! Things not to be justified by Law, are acted or abetted, and a Mouth found to defend, and the Priests bear Rule by their means, and what will you do in the end thereof ? *Jer.* 5. 31.

But

But since we find Rigor is limited, not executed on all to Extremity, and in all places : Some Showers have fallen by Planets, here and not there ; some (not all) catch'd and confin'd ; Places that had but one or two Meetings earst, have three or four now ; the more numerous Lectures scatter'd, out of one Ward into another. And so you have a Go-by, no Victory ; and we a Retreat, no Rout ; and for one Assembly of many hundreds routed, you make them four or five in Houses by Scores, and so multiply them you disperse ; and that argues the Work impracticable. But after all, if Rigor proceed to the extremity, and Power fall in the hands successively that favour Papists, and fall on Dissenters, I deny not but far more Execution is possible, as Men are spirited, and vested with power to prosecute Penal Laws. But then, *O London*, read the Issue : Learn by the sad Example of other Cities, (in time) to fear the like Wickedness and Wo. Out of many, let three Instances be recited. *Dr. Beard*, p. 408. *Carthage*, Lady of *Africa*, was Paragon of *Rome*, that stood it out with her, till its intestine Jars betray'd it to her ; now *delenda est Carthago*, Ruine comes on : She not able to defend, was at last forc'd to yield to Mercy ; and first 25000 Women, next 30000 Men, came all out, and were sold Slaves ; the City fired in seventeen days to Urns ; and tho re-edified after, yet (ere long) it was again ruin'd, and so lies, as *Troy*, extinct.

Jam seges est, ubi Troja fuit.
 Lo now grows Corn and Grass,
 Where famous Troy once was.

Dr. Beard cites *Sabell. Theatre*, pag. 369.
 In the Emperor *Otho's* Time, *Pet. Caudan*,
 Duke of *Venice*, usurping on that Segniory,
 and making himself (by Threats) terrible, ra-
 ther than by Love acceptable, in's Age increast
 his Insolence, fortifies his Palace strong against
 them, and so (at last) appearing in's Colours,
 the People tendering their lost Liberties, rise to
 beat down his high Mind, and drove him out
 of his Fortrefs, by firing his House ; he shifting
 for Flight, they seize him with his Son, kill
 them both, and gave their Corps to Dogs.

One more I cite out of *Reeves on Jonab*,
 p. 166. (he from *Athenens*) of one *Telegoras*,
 who being a Man fam'd well for Vertue and
 good Repute, and so envied by his Equals in
 Wealth, (not in Worth) they on a provoca-
 tion assaulted his House, abused his Daughters,
 and his Person, and laid so great a Feud in the
 City, (by the two Parties,) that gave *Lygda-
 mis* the Opportunity to make both Parties his
 Slaves. May this Naxian Fate never be yours,
 O *Londoners* ! Discord is the Wit-foundering
 of a City. The Salamander appearing, a Storm
 is nigh: When Men that love to live in the
 Fire, and contend to have the preheminance,
 are made the Seed-sowers of all Dissention ; no

doubt Sparks will flie, that (insensibly) will scorch the Hopes of Union ; and a City divided, cannot stand long.

Were it not then better to sue to God for Peace, (then cannot Men hurt you) rather than as *Demades* told the *Athenians*, to sue for't in your Mourning-Gowns ; for if once your Grandeur suffer Eclipse, you will be as the *Sporades*, (little Asterisms) rarely seen.

O then (ye *Londoners*) had you need to shut out Prayer, when your Case is so Climacterical ? Is it a time (as *Dan.* 5. 1.) to feast, when Wrath besiegeth you round ? Shall you hide your Eyes voluntarily from the things of your Peace ? (*Luke* 19. 42.) Does praying for you become offensive to you ? Is it not an ill Omen, when the Physick that is a means of Life and Health, irritates more.

Dubartas says, speaking of Blazing-Stars,
That they presage both Famine, Plague, and Wars ;
To Princes, Deaths ; to People, hopeless Seasons ;
To Saylor, Storms ; to Cities, Civil Treasons.

I conclude with the Lord Bacon's Note of Nations, and great Bodies, (*Advancement of Learning*, p. 131. lib. 4.) While States are in their Rise and Growth, Arts Military flourish ; when at height, and settled, Arts Liberal ; and at their Declension and Ruine, Arts Voluptuary : To these (says he) it is to be feared our Age inclines, being on the Descent of the Wheel. And about
sixty

sixty Years ago, (*Anno 1626*) so to say then, is like a sage State-Prediction; far more now, when we approach to a meer decrepid Dotage, not able to see what conduces to our Good or Hurt.

So I pass from the first part of our Advice. It rests to give Counsel to the Friends of Holy Worship, to guide them in their Duties, whether it is opposed or no.

If God preserve you in Peace, and give you rest in your Duty, and you can (in a time of Distress) wait on him without outward Distraction, no roaring Lions or Bears tear in upon you, your Officers are Peace, and Exactors Justice, (*Isa. 60. 17.*) know 'tis a peculiar Case, an over-ruling hand of Providence. O where is your Lot cast? Are you in an Egyptian World? Are you in the midst of *Mesheck*, (*Psal. 120. 5.*) and yet enjoy a *Goshen* of Light, (*Exod. 10. 23.*) a Valley of Vision? (*Isa. 22. 1.*) O see what distinguishing Favour you have, and what peculiar Duty it calls for upon it. Think not your Worth greater than your Brethrens. In general Calamities often the best fall, and go captive first, as did *Jeremiah's* Basket of best Figs, (*Jer. 24. 5, 6.*) and these the Lord promised to acknowledg, and shall not you own them? Your Flesh is as the Flesh of your Brethren, (*Nehem. 5. 5.*) and Sympathy argues living Membership; that Member is dead, that

feels nothing of the Body's Pain and Dolour. Lay your Ears to the Key-holes of some Closets, and (in some Recluses) you may hear Complaints: Lord, why am I the first the Boar is let loose on? What is the cause of letting loose the Reins to afflict us? (*Job 30.11.*) And being pick'd out of the Herd, that now all the Flock push at us, and thrust with the Horn? Time was when we had place for our Brethrens Souls, as our own; and then we thought it a Duty to stand or fall all together; but the same Mind is not in all alike: Some are jealous our Testimony or Spirit is too tart, our Talk too loud, and receive us not, as Christ has (freely) to the Glory of God. (*Rom. 15.7.*) Christ forbad not others, (*Mark 9.39.*) tho not following him. Why we are look'd shie on, and Brethren should do that to us, that our Enemies have done to some, and would do to us all, we know not. Are they Ministers? so are we; (*2 Cor. 11.23.*) do Souls flock (in love to Christ) after them? ours have the same Love.

Surely the Carriage of some to each other is morose, supercilious, unkind, and very partial. To crave an Hours Room or two for Christ's sake, and neither Petition nor Petitioner to have access, is hard; tho the same is granted to others: Of this I'm glad, yet see no cause for the other. Some have more cause to mourn than others; to be denied the Use of Places six or eight times over in publick, now when Houses

Houses are so hard to gain, so inconvenient, and so hazardous.

Consider, it is for Christ's sake that you have more Room, better Places, civilier Officers, longer Quiet than others; and perhaps the Lord says, you shall not fare worse, or fall sooner (in the least) for your kindness to any for his sake. Or however, if you do, it shall turn to you for a Testimony, and Christ will award the Blow of Fury from you, or reward your Loss the more.

Consider what Argument God urges on *Moab*, to receive and hide God's Outcasts by, (*Isa. 16. 4. 5.*) *For Extortioners cease, and the Spoiler is at an end, and Oppressors are consum'd out of the Land; and in Mercy the Throne shall be establish'd: A blessed Sight even to a Moabite, far better to an Israelite; and to us that Duty is more binding, that Motive being the Spring of all our Courage and Comforts.*

Consider how sad 'tis to offend one of Christ's little Ones that believe in him, or add Grief to the Wounded; bruise a crush'd Reed, and quench smoaking Flax; or put under a Bed or Buttel, a Light of Christ's setting up. It's sad enough that Men silence a Prophet; far sadder, that Saints keep them so, and bind a Necessity of continuing so scatter'd, two or three Months together.

Consider, your hir'd Houses, like *Paul's at Rome, Acts 28. 30.* (a Prisoner) are for Christ's sake yours; and is't not his Praise in the Gospel,

(and so were it yours) to receive all that come to him ? And if you argue, that your Place is the Tenure of such and such, and 'tis not reasonable to hazard your own Peace and Liberty, to gratify others ; (This favours of a narrow private Spirit.) I grant, yet Religion is a Peg higher than Reason ; and Charity in suffering Times is above Self-property. God forbid any should tread your Places or Thresholds to your detriment ; yet if one comes to you for Christ's sake, and a Petition is denied by you for an hour, or once a month ; Does it not favour of self, so to argue ? And is it not to help to gratify the Adversary, weaken the same Testimony, make the Travels easier in suppressing you, and rejoyce the Men that seek our Hurt ? For say they, they grow shie of one another, let us alone with the rest.

Consider, lastly, the legal Care that God shew'd of his Levites of old, in case of Exile, (Deut. 18. 6, 7.) *If a Levite came, with all the desire of his Mind, to the Place that God chuses, he must minister as his Brethren do, before the Lord, and eat of the same Portions.* Now if some Things were Levitical, and so bind us not to Persons, Orders, Race or Place ; yet 'tis of moral and perpetual Obligation, to keep up the Freedom of Prophecy, (1 Cor. 14. 24.) with the Sons of the Prophets ; and for them to say, if you have a Word of Exhortation, say on, (Acts 13. 15.) and not to ingross Office, Place, and Profits to one. Christ sent out by two, Pastors
and

and Teachers. *Mark 6. 7. Eph. 4. 11.*

Let it not then suffice us to have our own Peace and Liberty, without our Brethren and Companions. For my own part, I wish my self the only silenc'd Preacher in the Land; not that I'm weary of my Master's Work, (which I would purchase with the greatest Fine) but 'cause I wish all Men better, and had more Liberty and Success than I. Nor complain I for self, tho 'tis sad to have (as Mr. S. R. said) but one Eye, and that to be put out, but 'tis want of a publick Spirit; yet am I not offended at any: 'Tis sad tho to have Hundreds scatter'd, and none to say, Come and help us.

All I add is, Those that have present Rest, use it, as they did, *Acts 9. 31. walking in the Fear of the Lord, and in the Comforts of the Spirit, were so multiplied.* Then says the Text, v. 27. *had they Rest,* (i. e.) when Paul was converted. The remoter Context it may respect: but the nearer relates to the Care and Boldness of the Brethren for Paul, who were not shie or afraid of his bold Testimony (then to his hazard) and then had they Rest; which notes, God's time to give Rest to his People, is, when they are boldest in their Testimony, and tenderest of their Care of one another.

Further, O how thankful should you be, that God has distinguish'd you from others! Plac'd you in a Valley of Vision, others in a Land of Darknes! You have the joyful Sound;

others hear little but roaring in the Sanctuary, (*Psal.* 74. 3.) You hear and see your Teachers, (as the Promise is, *Isa.* 30. 20.) others are driven into Corners, and get neither. You have the Word in Plenty, (more than ever you had); the Loss many suffer, is your Gain; O make it not turn to your Judgment, and sadder Account! Your Places are open still, by the over-ruling Providence of God; how many are in Fields, in solitary Woods, in Mountains and Deserts, in Dens and Caves of the Earth! *Heb.* 11. 38. O bless that God, whose Eye and Wing is your safe Defence.

Secondly; To the Friends of Worship, I give a twofold Advice,

1. Negative.
2. Positive.

In the Negative, four ways:

1. Let none that love God's Worship, and would see his glorious Defence of it, (to make it good in sight of all) stand indifferent, or halt in bivious Thoughts about it. Such is the unstable Mind of many of the better sort, would God shew his Power for them presently, and (as *Eildad* promis'd *Job*, chap. 8. v. 6.) now awake for them, they would adhere to his Altar: But let the Clouds gather thick and black, the Altars of God be dug down, Prophets be slain, and drove into Holes and Caves, *Ahab* threaten the rest, and put the boldest *Elijahs* to flight, and let *Israel* be put under *Philistines*.

Philistines Yoke; now protest *Israelites* begin to limp, and halt on one or both Hams, *Ambobus poplitibus claudicare*. This the Prophet chides *Israel* for, 1 King. 18. 21. and so does *Hosea*, by another Simile, (*Hof.* 7. 8.) *As a Cake not turn'd*, that neither is good Bread, nor Dough, wants the other Turn, half-roast, half-raw; or as Christ told *Laodicea*, *Neither hot nor cold*, Rev. 3. 15. much indifferent what Side is upmost; make sure, not of the better side, (which Christ takes) but of the bigger, and so change (as Vanes, under the Cross) as the Wind of Providence blows. Are the *Arrians* set in the Imperial Chair? now the World (as once) wonders, it's turned *Arrian*; if the Orthodox be upmost, all are so now. Most Christians are nominally so only, and for Interest change Professions, as the *Camelion* does Colours. Such was *Eccebolus*, four times in the Revolution of the Publick Affairs he changed, till (at last) convict for his Levity, he comes to the Assembly, and falls down before them, crying, *Calcate me salem insipidum*, Tread on me as insipid Salt. (*Euseb.*) A flexible Mind to Entreaties is very good; but in Conscience and Religion, now 'tis bad; to be (as a great State-Politician once was) not stiff as the Oak, but a pliant Willow, flexible to any thing. O be as the *Antiarrians*, that admitted not a Word or a Letter in their Creed; or as stout *Basil*, that would not alter a word to the Prefect, tho to escape all Torments and Death.

So *Petrus Mungus*, Bishop of *Alexandria*, turned four times to and against. O how, often hath *England* so done? The very two Eyes, what Dust has blown into them by our Mutations? Alas! Men are like *Plato*, know much of God, but dare not own it for fear of the People. Or, as *Lactantius* (*de Orig. Error. lib. 2. cap. 3.*) charges *Tull. Cicero*, He durst not undertake the Patronage of Truth, for fear of *Socrates's* Prison: *Socratis carcerem times, ideo veritatis patrocinium suscipere non audes.* This leads to a second Caution.

2. Let all that love the Lamb, cast out Fear; true and perfect Love does so, (*1 John 4.18.*) and 'tis a fearful Snare, that Fear of Man brings, (*Prov. 29. 25.*) These stand in the Front of the black Roll; why? because that lets in to any Evil of Sin. Give me a timorous, white-liver'd Man, I'll make a superstitious Man, next an Idolatrous of him; and the covetous Man is so, that ever fears the Loss of his Mammon. And beside, such will slip, wave, permute, and omit Duty (upon danger) at any how, or clip, halt, pick and chuse, or halve his Obedience; as *Saul* in fear of the People, he obeyed them, not God, (*1 Sam. 15.24.*) The Prince obeys the People, note that, a sad Saying! This he fear'd not, when the eighty five Priests, and Nob were put to the Sword. O what a Cow-Heart, what a Mouse and Snail Fear makes a Man, or a Christian! As one said,

In pace Leones, in prælio Cervi :

In Peace as Lions they appear,
In War (as Harts) they flie for fear.

How boldly some talk, when no Danger is?
But let the Winds rise, and now all's mute. As
Frogs in the still Night, how do they croak?
Throw in a Log, or light a Torch, all's whist.
Does God defend, and do we fear? Is not
one God, Captain, Army, Weapon, Shield,
and Fort, enough for thee and I? (as *Antigonus*
said to a fearful Souldier) How many reckon
we one God for? To cure sinful Fear,
consider,

1. God has forbid it often in some Texts,
(four or five times) *Isa. 41. 20, 14. Luke 12. 47.*
and that makes it a Sin: As *Nehemiah* said,
(*Nehem. 6. 13.*) when tempted to a Sanctuary in
the Temple, *That I should do so, and sin.* And
that weakens us, and offends God, that is to
defend us.

2. 'Tis an Argument of little Faith, and
that Grace out of exercise is as no Faith. Why
did ye fear, said Christ to the Disciples. *O ye*
of little Faith! (*Mat. 8. 26.*) But in *Mark* it's
express'd sharper, (*Mark 4. 40.*) *How is it you*
have no Faith? (*q. d.*) What! go to Sea with-
out Tackle, or heave it over board as useless,
when you need it most? At what time you be
afraid, now to trust becomes us. *Psal. 56. 3.*

3. Fear unfits for any Warfare ; (literally) Such *Israelites* were sent back, that fear'd to face, (*Deut.* 20. 3, 4, 7, 8.) lest they should make their Brethrens Hearts faint, like their own : And it's worse in the Christian Warfare. See, O you Females, and follow the Patern of your Mother *Sarah*, (*1 Pet.* 3. 6, 14.) that was not afraid of any Amazement. So after, *Fear not their Fear, nor be afraid.* What Hurries are some of that Sex in now ! and how dishonourable to our Duty, our God, Gospel, Hope, and Christianity ! yea, before the Adversary will it not reproach us ? The Coward had better stay away.

4. Ministers are peculiarly forbid to fear, for they work the Work of the Lord ; and *Paul* gives it in charge to *Corinth*, *1 Cor.* 16. 10. (as they being first concern'd) that *Timothy* be with them without fear, since without danger and opposition he could not be. It means either,
1. That he must be (as in them lay) secur'd by a prudent Care to prevent his Peril, (if that were possible,) yet that's the least that is in it.

2. That none ought among them to put him in fear, by provoking the Lord to depasture. Or, 3. (and chiefly) that his Faith and Courage was to rise, as his Opposition did ; being at God's Work, no Opposition was to dash him out of face : The same Vigor was to be in him, that Christ put in *Paul*, *Acts* 18. 9. (by a Vision) at the first planting of the Gospel there ; and having Christ's presence with him, he was

to admit no Argument, Sign or Degree of sinful Fear, since it was God's Work he had in hand.
Nil terribile nisi ipse timor.

Now here arises the honest Jealousy of my Soul, as fearing our Policy outvies our Piety, and Zeal for God and Truth. And tho I grudge no Mans Escape from Treachery, yet I commend the most noble and bold Witness in any, (tho I attain not to it my self, O that I could!) Not to escape my self, if the Master be in Jeopardy, is to me pleasing. Life and Livelihood are sweet, and the Flesh is soon sensible of what gratifies it with ease; but I cannot attain that, not to accept a Deliverance, *Heb. 11. 35.* Had I but the clear view of Mr. *Abr. Chear's* better Resurrection; then what Joy would a Prison or Death be for the Word and Soul's sake? Says he, *p. 4.* 'If Deliverance may not be had, 'but on Terms dishonourable to the Lord, now 'tis a Snare; to accept it, is a Sin, and a Blessing to Faith. And after, in a Letter for assembling in time of hazard, he says, *p. 250.* Where is the Lord God of *Elijah*? I was refresh'd with *Burroughs* urging that of *Luther*, 'I desire to be faithful: If I cannot be a prudent Minister, standing in the Gap is more dangerous than being behind the Hedg; one may be more secure under the Wind: But it's best to be where God looks to find us, and there may we hope to see him.

5. Eye some Persons more set by Christ in the Front of this Battel, than others. While some
of

of greatest note are laid in a Corner, by Infirmities of Body, Age, or Spirit, or some seeming Steps of Decay in wonted Zeal; or 'cause their Parts might cloud his Glory; or else the Brunt of the Battel, or the Heat of the Sun, has beat hardest (as on *Jonah's* Head) and caused them to flie to some empty withering Gourd for a Shelter: Or whatever 'tis, these (at present) retir'd. In the mean while, Christ prudently culls out (it may be) some mean, little-notic'd, poor, and young *David*, some from the Flocks, (or so) to confound the wise, learned Doctors, and mighty. And these weak Worms lie at the Root of the old Oak of *Bashan*, and gnaw out its Life; as once the Mice rais'd the *Persian* Siege, by eating of their Bowstrings: And all to teach us that are of note, and were in Christ before, (*Rom.* 16. 7.) to stir up our Gift and Grace, that it die not; ἀναζωοποιεῖν, *2 Tim.* 1. 6. as the Priests did the holy Fire, that was on God's Altar.

O ye Fathers and Brethren, how should you cry, as *Aphraates*, for the scatter'd Flock that bleat in the Desert for Solitude, while you silence your Gifts, and offend Christ's little Ones, by your turnings to an Harlot's House, and consulting Flesh and Self in your Latitudes.

6. To cure Fear in our Duty, see the Example of the Lord's People here at *Mizpeh*: Had the Prophet been like us, he had neither pray'd for them, nor atoned by the Sucking-Lamb, but left them to a Flight, or Captivity to the
rude

rude Army of the *Philistines*; but now doing his Duty, God honours it, him, and them, with both a Defence; and Defeat of the Enemy. The like is in *Ezra*, (*Ezra* 3. 3.) They set up the Altar, (for Fear was on them, for the People of those Countries) that is, lest they should surprize them, ere they had done their Duty to God first: (So *Jackson in loc.*) And it was without doors, the House not yet founded, only they had the old Basis to set it on. Sight of Danger edg'd their Sense of Duty. As *Caius Fabius*, that brake through an Host, to offer an Yearly Sacrifice, (*satis sperans propitios fore Deos, quorum cultum, &c.*) hoping the Gods would be propitious, whose Worship the Fear of (even) Death could not prohibit or intermit. And shall a Heathens Zeal exceed the Christians, to a true God, and his pure Worship?

7. Consider, of what or whom are you afraid? What, a Prison? That's not so bad as the Fear is: And why? The Comforts preponderate the Cross. *David* and you should join to one Petition, *Psal.* 142. 7. (i. e.) *Bring my Soul out of Prison*: That's a far worse Prison. To be under fear to a Worm, that's sad. I knew a good Woman in fear of Spiders, that shut her Eyes Years together. Art afraid of a venomous Spider? set the Foot of Faith on it, and crush it. *Who art thou*, (said God) *to fear a Man that shall die*? *Isa.* 51. 12. Who indeed? Sure not a Saint; what shall I call thee?

My

My Righteous are as bold as a Lion. Prov. 28. 1. Dost' call me a God? Is not 'Man a Worm, and shortly to die? and then where is he? And for thee to fear him, how unreasonable is it? Alas! he's but a smocking Brand, *Isa.* 7. 2, 4. Are there two of them? what of that? Both shortly shall be extinct, tho confederate together. See how God allays the needless Fear of his, in a like time. The Atheist says, *Primus in orbe Deos fecit timor*: Fear first made Gods in the Earth. But the true God was before them, and thy Fear makes more Gods, and so adorest them of thy own creating. Let me predicate. In a little while none shall cause Terror, the terrible one comes to nought, the Scorners ceases, and God will cause his Terror on them. *Ezek.* 32. ult. *Isa.* 16. 4. Then no Feller, *Isa.* 14. 8. nor Treader, nor Milker, (as the Hebrew stiles Oppressors) shall be on Earth; no Name, or Place, Son or Nephew left. *Psal.* 37. 8.

I confess, some Men make themselves fore Terrors to others; yet see the Case as 'tis, and put it at worst: Why should Christians fear? Alas! Some with-hold Corn, that's sad literally, People shall curse them, Nations abhor them; what Curse is due for detaining Soul-Food? Christians are a Terror each to other. Well, a *Barbarian Mahometan* is on's way to pay *Rome, Italy, Germany* off in their own Coin. Is *Hungary* lost by Roman Cruelty? and shall any write by that Copy among Protestants?

Spain's

Spain's Tyrannous Inquisition, created the 17 *Holland-Provinces* Republick: So shelter there was prepared, for a Refuge to Out-Casts. God will find, or be a Sanctuary to his, *Ezek.* 11. 16. Or *Moab* shall be a shelter to God's Out-Casts; of whom shall you be afraid, is it of God's Rod, in whose Hand is it? reconcile you to him, and the Rod shall not rest long, (*Psal.* 125. 3.) but drop in the Fire: Is it of your Neighbours? Alas some dare not hurt you, lest they discount, and pay too dear: some cannot, for the Fear, and good will, of him that dwelt in the Bush, that restrains their Malice; and some will not hurt you, God has turn'd and chang'd their Hearts about; some civil Officers are as *Pharaoh's* Midwives, (*Exod.* 1. 21.) and instead of a close Nip, save the Infant, choosing rather the rigour of a Fine or Prison, than to cause others to suffer it in loss of Religion and Right. Others see and fear that some Protestant Dissenter of the Forenoon being cut off, out comes from behind the Curtain a Crew of Masqueradoes to send them after us, Afternoon, and these will not much hurt us: besides those do incline to Lenity from whom you look'd for Rigor, and many see driving (with *English* Spirits) does never long obtain, unless to a close hatred, which vents it self home by the first fair Season. Or is it loss of Goods you fear, (*Heb.* 10. 34.) some Quakers have lost far more; and if you like not their Faith,

or Worship, why does your Fear reflect on your own, and their undauntedness gets the Praise? But to all that fear Spoil of Goods, or feel it ; I say as once the Prophet (of the hundred Talents,) *the Lord is able to give thee much more than this,* 2 Chron. 25. 9. The Lord is seeking to cure us of our dead Fears, as one that was a dying (but very covetous) jingling his Bags about, awaken'd his Lethargy : (*Hor. lib. 3. Satyr.*) God is willing to cure us, by cupping or scarrifying us, to rub Life in us.

3. Is God our Defence, leave him not, for some other Refuge ; who would leave the Lord of Hosts to humor an Enemy ? forsake the Fountain, to borrow of a Cistern ? desert the Rock, to lye open in the Plain ? quit the Waters of *Siloe*, *Isa.* 8. 6. that run softly, for them of another place ? as *Israel* did, *Jer.* 18. 14. God's Worship is liken'd to a cool Stream, that runs from the Snow of *Lebanon* ; Idolatry to some inflaming Waters, that neither cool, nor comfort the Commers : How often has your Soul been chear'd, sitting at Christ's Foot ? And (as Christ said, *Joh.* 6. 67.) will you now go all away, and leave the Master to shift, and fend for himself ? As all the Disciples were fore-warned ; *Chap.* 16. 32. and yet not fore-armed, for so they did : It was a good Resolve in them that said, *And we will not forsake the House of our God,* *Neh.* 10. 39. and a good Command, *Thou shalt not forsake the Levite,* *Deut.* 12. 19. And a sad Charge on

on some that left God for *Baal*, *Jer.* 11. 13, 17. And is not our Guilt hereby detected? How many (once in the Separation) that are return'd back to the Vomit they once cast up; and wallow in the Mire of a worldly Worship, they once were (or seem'd to be) wash'd from? Some have a large Latitude in Principles, and can go to worship in any Place: As if God had set no Bounds by Law, these make all ripe for Popery, *Jesuits*, or *Socinians*, *Arians*, *Mahomet*, a *Friday Sabbath*, *Erastians*, (any thing that's upmost.) Substitute but Obedience to Man in God's room, and place; and a Popish-Priest in the Parish-Pulpit, and so make all come to Publick; in reverence of God's Ordinances, and the publick Assemblies: And *Adam Cozen's* Rules are obtain'd, to restore Popery. These Men have found (as *Mr. Rogers* said) a breadth in God's narrow way: A large Elbow room for whatever pleases Men, eases Flesh, saves Self; *Peter's Requiem* (*Mat.* 16. 22.) is the Note *ὡς οὐκ*, pleases them: But to please God as *Abel* did, *Heb.* 11. 5. is not the thing minded.

Let me deal with these a little. Two sorts of them are visible; some of the *Levitical-Tribe* or Order, that make (as those of *Anathoth*) *Jeremy's* Town, the fuller of Trouble, to that Prophet: So that God threatned them with sad Evils, *Jer.* 11. 23. *Paul* had no little trouble with Preachers of Christ, that did it out of Envy, as these lay down out of

Fear. 2. Others are of the Latitude-Hearers; a little to both.

For the first sort: I ask if you received your Ministry *Jure Divino*, from Christ, dare you lay't aside, and put Christ and it, as stolen Goods, under the Cloak? Are you of *John-Marks* Spirit, *Acts* 13. 13. & 15. 38. now to leave your work? Or as *Demas*, *2 Tim.* 4. 10. to forsake *Paul*, and embrace this present World, and its way, for eviting the Cross? Was not *Archippus* to fulfil his Ministry, *Col.* 4. 17. Or did you receive it of Man, and to him are to resign it?

2. Is compliance in Idol-Temples, *1 Cor.* 8. 10. going to *Dan* and *Bethel*, bowing to *Baal*, sitting or drinking with the Superstitious, (*Mat.* 24. 49.) in Acts of Religious Adoration, a Witness for or against Defection? *Psal.* 16. 4. Are you turn'd as silly Sheep (that once were call'd Pastors) to bleat after other Shepherds, that Christ never sent, (*Joh.* 10. 4, 5.) nor bid you to go after them? Can you follow Strangers, or is it your mark to be Followers of Wolves? Is this your blowing the Silver Trumpet, (*Numb.* 10. 2, 4.) or standing in the Gap (*Ezek.* 13. 5, 6.) in the Day of the Lords Battel, and Mens Defections: to sound thus uncertainly, (*1 Cor.* 14. 8.) You assure me of no great valour for the Truth, but let *Luther* or who will, be stiled (*Tuba Rebellionis*,) you make sure to be none; this argues your Courage is daunted.

3. Looks

3. Looks it not like a declining of the Camp of Christ, the work of the Gospel, and a setting your Face *Babel*, not *Zion*-wards? Does Christ call, by his last Will, (and *John* the Secretary of it, *Rev.* 18. 4.) *Come out of her?* (and six or seven times before,) *O flee, deliver every Man his Soul,* (*Jer.* 50. 8. 28. *Chap.* 51. 6. 45, 50. *Zac.* 2. 6, 7.) be as the *Hee-Goats* before the *Flock?* &c. and dare you lead us back? did Christ ascend to give Gifts to you, (*Eph.* 4. 8.) that you may (at your pleasure) hide (*Mat.* 25. 25.) and stifle in a sinful silence; or did the first blessed Apostles of the Gospel so, (*Acts* 4. 20. *Chap.* 5. 20.) when no sooner out of Prison for one Sermon, but they were in the Temple (as the Angel bad them) for another, and could (or durst) do no other. I dare say, Christ can find (to your Shame) some better and bolder Witnesses (even in *Newgate*) than you are at present.

4. It looks (in Sense) as tho you said you meant to evite a Prison, by being ashamed of Christ and his Words in such a vile Age, *Mark* 8. 38. or were resolv'd only to tread out the Corn, *Hos.* 10. 11. or do that Service of Christ that has Meat or Maintenance annex't to it, but not to break the hard Clods of *Babel*: As if you never meant Christ should ride his Fathers Embassy on you: has not your Master cause to complain of you, as useless, and unkind? may he not lay you quite aside?

5. Is Scandal of no weight with you, to stop your course of Defection ; is't nothing to you to grieve them Christ would not have so? *Ezek.* 13. 22. or wound a poor Brother for whom Christ died? *1 Cor.* 8. 12. If you say 'tis their weakness not to do so, then you that are strong should bear with their Infirmities, *Rom.* 15. 1. and not to please, or ease your self to load them with Grief, that have seen you practise the contrary, and would still do it, if the Terror of Loss or Pain were off: Who answers for the Souls, that by your ill Example, are tempted to do what Conscience after checks for, and gives no place in? to cast a Scandal 'fore God's *Israel*, was *Balaam's* Sin, but it ill becomes you that came with us out of *Egypt*. (*Rom.* 14. 13. *Rev.* 2. 14.)

6. How dare you venture your Souls to sit under Means, that he says shall not profit, *Jer.* 23. 32. and (which is worse) lies under his Curse, *Mal.* 1. 14. it's the Lord's Word-commanding, his Presence and Blessing succeeding a mean, that makes it tend to our Good: If these be away, it's good for us to be absent; the Curse of a dwindling Soul is no small Curse: As he comes not in the Harlots House himself, so he bids us avoid the Door, *Prov.* 5. 8. Oh where is that pure Heart, that tenderness of Conscience, that Abstinence from Evils (even in show, *1 Thess.* 5. 22.) that was wont to be the Glory of the old Apostolick *Albigenses*, of those call'd *Catharists*, or

Puritans ; of them *Samofetarians* ; of the Electoral Princes, that left the Emperor at Door (going in to Mafs) and durst go in no farther ? The least Truth or Duty, if it be Christ's, is of value above all our Interests; and a Call to a noble Suffering, the less it is, (if the Cause be Christ's) the more glorious is our Passion; and (as one says) we are unthrifty Bankrupts, to pawn or spend in 20 years, what others in one or 200 years have purchas'd and convey'd to us at so dear an Expence, both of Prayers and Tears, Passions and Treasures : and if we part so easily with God's Gospel and Truth, (a better Inheritance cannot be) from our Seed : God will not spare the Civil Rights, all the Charters on Earth are not of a Straws value unto it.

7. (And no more) If a course of Defection spring from the love of Worldly Ease, Safety, or Honour; it's just with God to let in a *Barbarian Spirit*, to rob you of that and Truth too : As on the contrary oft to lose all, is Christ's way to save all, and Life Eternal too, *Mark* 8. 35. 'Tis a Story (worthy Letters of Gold). that of a holy Bishop of *Nola*, *Paulinus*, being very rich, yet his Heart set on the true Treasure, he was by the *Goths* (with that whole City *Nola*) spoil'd of all at once, and made a Prisoner. And now the pious Soul thus prays to God : (*Sic in corde suo precabatur, Domine, non ex cruciet propter aurum & argentum : Ubi enim sunt omnia mea,*

tu scis. Aug. de Civ. Dei. *lib. 1. cap. 9.* Lord let me not be much troubled for Silver and Gold, thou knowest where my All was stored at thy command : Thou told us afore, that for our Sins, these *Goths* would spoil us ; and so I took warning where to lay my Wealth : Others were not so wise, and learn'd Wit (*consequente experientiâ d. dicerunt*) by after Experience ; but hid their Treasure from Robbers, which cost them extream Tortures to discover it, and some dyed that refused, losing both their Life and Treasure, to show them (*Quanta essent sustinenda pro Christo qui tanta patiebantur pro auro. Ibid.*) what they should have suffered for Christ's sake, that would endure such things for Gold. And in the Issue my Author observes, *Nemo Christum confitendum amisit* ; none lost by confessing of Christ. *Nemo aurum nisi negando servavit*, and none kept his Gold but by denying it.

O had we that brave Self-denial, what a true Glory would it put on our Profession.

Ludov. Vives (in's Notes) cites *Paulus Diaconus*, and *Greg. Dialog.*) and gives a full Witness to this holy Man's noble Self-denial, in spending all he had to redeem Captives ; And after being moved at the Tears of a sad Widow, for her Son, cross'd into *Africa* (with her) to seek him, gave his Person to be Captive for him, and so restor'd the Son free to the Widow : So growing famous with the *Barbarians* by that means, he got also all his Citizens set free from Captivity. In

In all this I gain a twofold Observation : That Lenity in any Episcopal Order, and Self-denial, is the noblest and truest way to get Repute. That concerns the trapper'd Dons of our Day. And, secondly ; Shuffling and save-Skin Doctrine may hold a while, but with a barbarous Tory will at last hazard both Truth and Peace.

Now were our Dons and Doctors, and pious Men, as skill'd in the straight Rule of Scripture, as in the Erastian Politicks, the Light on our little Hills would soon descend to the lower Grounds of the Vulgar ; for alas ! the rigid Conformist urg'd (as one told me of late) *R. B.*'s Holiness for an Argument to conform : And if that be the *genus summum* of their Topicks, I think it will screw in Salt, Spittle, and Cream, to conform us to *Rome* also.

But alas ! the poor People by this Means are left indifferent, and unstable as Water. Those of the like Latitude (which is the most) dance as these pipe, and (as *Barnabas* was by *Peter*, *Gal. 2. 14.*) are carried away with that Dissimulation. The rest (being fewest) grieved in Heart, and weary'd by many Threats of the Sessions, and *Elizabeth's* Laws on the one hand ; and by the Doctors-Commons, and Episcopal Canons on the other ; every Pedantick Priest, with his Thraasonick Threats, playing the Tyrant by lawless Excommunications, to vex and undo them ;

them; so that it would move an Heart of Stone, to see how many Families and Persons are turn'd out of Church, House, Trade, and Shop, in all Places, Cities and Corporations, the Number of which is not easy to compute.

2. Now to support these latter, (and call on the former) I shall here only cite that Call in *Joh. (Rev. 18. 4.)* to come out of *Babylon*; where I observe two Notes, and two Arguments in the Text.

(1.) God's People are apt to linger in *Babylon*, even at or upon her Fall approaching. *Lor's* hovering in *Sodom*, (*Gen. 19. 12, 15, 16, 17.*) was a Type of this. Two Angels bid him and his go out, tell him the Place was to be destroy'd, call on him to hasten, and at last must pull him out by the hand, and bid him flee for's Life, and all but enough to save him. We have had two Angels so calling us: The first Episcopal, (*Bishop Hall's No Peace with Rome*, p. 631. §. 22.) I know not (says he) how the House can ever be repaired, it must be quite pull'd down. The second Angel took up the Cry where they left off, and by the ablest Pens and Pulpits made it loud and audible, in which I could cite many of the most learned and pious. Yet instead of obeying, lo, the Cry is, *Let us make us a Captain to return to Egypt. Numb. 14. 4.* And how far this may obtain, God knows; and the seeing Eye may affect the Heart. And
some

some say plainly, As only the Oil of Scorpions cures the Scorpion's Bite ; so Popery must cure our Catholick Eyes, that will not see't, till it comes. (*H. Burton*, of the two last Trumpets, cites *Mr. Throckmorton's* Prophecy, p. 84.

(2.) My second Note is, That God's Call is very cogent out of *Babel-Rome*, yea, he will have us out, or he'll pull till the Arm and Shoulders crack for't ; and if yet we will stay, see the Evils it will tend to,

In Two Motives.

A Participation { 1. In her Sin.
2. In her Plagues.

1. To evite her Sin, we are all call'd and warn'd out to avoid her Guilt. Some Sins she has in common with others ; some are peculiar to her above others, as Idolatry, Superstition, Heresy, and Persecution for Religion and Conscience : These are bred with her, and fed up among all her Daughters, who learn of the old Harlot to be and do like her, (*Ezek. 23. 13.*) Now all that retain, or return in to her, are Partakers in those Sins ; and that does God forbid, especially to Ministers, (*1 Tim. 5. 23.*) and (next) to all others. Are we not bid to come out and depart ? (*2 Cor. 6. 17.*) and have we not Sins personal, sufficient to sink us, or to act all the Repen-

Repentance we can attain, but we must contract Guilt by participation with others? O how will you answer your Judg at the last Day, to pull on your own Souls the Guilt of all the Blood of holy Martyrs, spilt by the Papal Hierarchy in the Marian Days, and their Successors in the same Spirit? When alas! it rather calls on you and us all, to set Days apart to atone it, which yet never was done. Wherefore it makes me fear a Relapse to Popery, that all may be discounted at once for: And any that consult *Jo. Squire of Shore-ditch*, on 2 *Thess.* 2. p. 626. or Dr. *T. Taylor's* *Christ's Victory over the Dragon*, p. 741, *cum sequent.* may see cause to increase that Jealousy. The first in these Words, (as *Augustine* to *Africa*, so he to *England*): *Multis vapulet*, we know his Will, and do it not, and shall be beat with many Stripes, and the Pope shall gather the Rod. It may verify *Campian's* Exprobration; The *English* love Preaching, not the Preachers: Or that of *Pererius* to *England*, *Veniet tandem iniquitatis complementum*; that is, *England's* Sin (at last) comes to a fulness. The latter grave Doctor has this fatal Simily: As the Moon suffers no Eclipse but at Full, when farthest distant from the Sun; so the Church in the Fulness of Prosperity, has now the greatest Eclipse, being farthest off the Sun. O Church of *England*, see to't now in thy fulness of Establishment, thy Distance from Christ cause not thy
Eclipse

Eclipse by Popery. Now Ministers make way for Antichrist, as being *opibus & potentiâ major*; *virtutibus verò, & pietate minor*: Tho you be greater in Wealth and Power, yet less in Piety and Vertue. *Jerome in Vita Mal.* p. 740.

2. All that dare share in her Sin, look assuredly to partake of her Plagues. Death is in the Pot; taste not the Broth, or the Flesh; Mourning follows that. *Knox* refused to take a Bishoprick, 'cause it had (*aliquid commune cum Antichristo*) somewhat of Antichrist. Can a severer Threat be read; *If any do worship the Beast, or his Image, or take his Mark in the Forehead, or Right-hand; he shall be tormented with Fire and Sulphur, before the Lord, and the Lamb.* *Rev.* 14. 10. That Fire they gave us, shall return hotter. No Papist can go beyond a Reprobate, says *Perkins*. This Text adds one Word sharper, [*without mixture*] i. e. of Lenity, or Mercy; yet it's fully mix'd with all that Guilt or Wrath can inflict.

I conclude this Dissuasive from a slavish deserting pure Worship, for Antichristian Apostacy, as *Edw. Bagshaw* does his Book, with part of that pious, learned Bishop *Usher's* Catechism, p. 441. where Antichrist is so defin'd, as one that under a colour of being for Christ, (as his Vicegerent) opposes himself to Christ in all his Offices, and bearing Authority in Church and Commonwealth; a Mother of Fornications to Kings and People;
one

one that causes many to sin by Laws that are advisedly made; — that allows incestuous Marriages, and to break Faith and Leagues, &c. and (for use of it) says, All that partake of *Rome's* Sin, are under her Curse, and so all ought to hate her. — So infers, that no Reconciliation can be had with *Rome*, nor can we communicate with them, unless we share in their Destruction, for Popery destroys the Vitals of Religion. So (he concludes, *ibid.* p. 442.) those that are off it, should free themselves of the Remnants of Popery, lest God in Judgment bring the whole on them again. So is the third Caution. Now one more I will add.

Fourthly, and lastly; Beware of provoking your Shield of Defence, to call off his glorious Cover, and leave you, (as *Aaron* made the People, *Exod.* 32. 25.) naked, and open to every Lash of the Tongue or Pen, or to all the Feet of Beasts, to tear and tread; and to every Storm of God's Fury and Vengeance, that may fall: for if you provoke your Defence, where will you flie to hide? *Ahab* did so, and in Battel, (tho well arm'd) an Arrow (drawn at a venture) pierc'd him betwixt the Joints of the Harness, (*1 Kings* 22. 34.) and so verifies (through his Wilfulness) the Prophet's Word he hated; he justly died in War, that hated *Micah*, a Son of Peace. If the Lord be provoked to grub
up

up the Hedge of Providence and Restraint, and dig down the Wall of Protection about his Vineyard, (*Isa. 5. 6.*) the Entrance of the Boar and Fox is easy. And then the Lord being gone, he, and the Enemy, answer (both) roughly: The one says, God has forsaken him, (*Psal. 71. 11.*) persecute and take him (or them) now; and if we cry to God, he says, *Go to your Gods, I'll deliver you no more.* Judg. 10. 13. What provokes to such a Withdraw? I answer briefly,

(1.) Unfruitfulness does it. The Lord served that first Vineyard so, that instead of Grapes (that he looked for) it yielded wild and sowre ones, that he looked not for; and so it was trod down, and eaten up. (*Isa. 5. 5, 7. Ezek. 15. 2, 7.*) And when the Master came, lo, he's served so, and worse; they kill'd him, (*Mat. 21. 41, 43.*) and that Gospel Tenure was let out to us: And if the Kingdom of God be again took from us, the same Case that was theirs, may be also ours.

(2.) Formality does it. A lukewarm Profession is next to none, and as ungrateful and nauseous (as the Water that is tepid) to God's Stomach, and to be cast up in any Corner out of Sight; and if it be set aside, afterward is coldest. (*Rev. 3. 1, 2, 15, 16.*) A Name to live is hateful to Christ, (Life being absent) the Carcase without the Soul of Religion is good for nothing, save for the Roman Eagles and Vultures to pick. They say,
Ravens

Ravens have a Charter (about *London*) not to be shot at, that so all the Carcases may be spent : I wish some Roman Crows had not God's Commission, (and Mens Protection) allow'd, because our Formality is infectious to the Air of God's Worship, and smells so ill with God.

(3.) Hatred to the Power of Godliness, and intestine Enmity to the Professors thereof. Many a Pulpit is fill'd with this Drivel. *Luther's* Prayer had need be said by us, *A Pastore glorioso, &c.* From a vain-glorious, contentious, scornful, scurrilous, jerking, envious Ministry, — *Libera nos Domine.* You would have Dissenters conform, and too many do ; but what Welcom give you them that come ? Gripping Satyrs, Jerks and Jeers, bitter Reflections, as Salt, to rub their Eyes with. Some come (you say) to save their Souls ; others, to save their Bacon, or Estates. Is it civil to invite to a Feast, and cut or pierce with the Spit ? Which one of yours to describes in a few Verses, thus : Mr. L. Gr.

*We're burthen'd with our old Sir Johns,
That feed us not with Bread, but Stones ;
That cant an Homily or two,
That Daws (and Parrots learnt) may do,
That only prove themselves devout
By this, that Cromwel turn'd them out.
This tender Conscience disapproves,
That Ravens should return with Doves,
And*

*And croak in Pulpits, yet to bring
More Wrath both on our Church and King.*

So he : and to avoid this, let that be the Prayer of any that love Sacred Fire, as was of a witty Lad, in *Cambridge*, upon a Fire in the Colledge by a Snuff; ———

*From Snuffs in the Quire, & Unhallowed Fire,
From Candle-Ends, and seeming Friends,
——— Libera nos, Domine.*

Other Cautions might be urged, and Causes of God's wrath, indigitate ; to clear this last : (but things multiply in the breaking.) In a word ; if the Lord depart, upon the provocation of profest Sons and Daughters, (*Deut.* 32. 19.) it may afflict some of the best first, and cause them to lament after the Lord : but they being hid in the day of the Lords wrath, (as his promise is, *Zeph.* 2. 3.) you that feared it least, shall at last feel it most ; when you would gladly call for a Prayer, as *Pharaoh* of *Moses*, *Exod.* 9. 28. Or as *Jeroboam*, the King of *Israel* did of the Man of God, from *Judab*, *1 King.* 13. 6. Or as *Simon Magus*, of *Peter*, (*Act.* 8. 24. &c.) to avert that Wo threatned on him ; and all in vain ; for 'tis hard to avert wrath threatned, far harder to alleviate it, inflicted ; but to bear it, when settled, impossible. And no one thing more affects the Lord, than the purity of his Worship : or more afflicts him (on the contrary) than to see it profaned, or persecuted. Some advice, positive, may conclude this.

Now for affirmative Advice, in two or three words.

1. If God defends his own Service and Servants, how should we pray for, rest on, and bless his Name for it ? Of these, each a little.

1. Pray for it : God will be sought unto, even for that he is resolved to give, *Ezek. 39. v. 37.* Promises are so far from releasing Prayer, that they rather oblige and incourage to it: though the matter be sure, and time set ; yet it is good to gain assurance, that is, by Prayer : the first four Commands, respect God's Worship, for Object, Mediums, Manner and Time : and the first Petition our Lord calls us to make, (*Mat. 6.*) looks directly at Worship : what we ought to pray for, we are also to endeavour in the *Akt* : God wills his Sons Kingdom, (surely) and up it shall, that his Will may be done on Earth, as 'tis (by Angels) in Heaven : yet are we to pray that Kingdom may come.

Now here rises a Question : God is a defence to us, are we to rest in Prayer ? or is ought incumbent on us, to defend for, and with God, respecting Worship.

I confess, 'tis a close, and critical point, and to answer right, is to split an hair : the *Dilemma* is cornuted, if God defends, what need we do it : or if we do it, how is it ascribed to the Lord of Hosts .

For

For answer then, 'tis a case oft useful, seldom toucht, and perillous to ventilate : dangers lye on both hands, I must sail betwixt *Scylla* and *Charybdis*, to do it well : I only dare to essay.

1st. In general : The end and means concur, the first Agent, and the under Instrument ; the first doth not seclude, or preoccupe the latter : though God doth save us, yet he bids us save our selves, from an outward Generation, *Acts* 2. 40. He delivers *Zion*, yet bids, *Deliver thy self, O Zion, that dwells with the Daughter of Babylon*, *Zach.* 2. 7. The Lord had might sufficient to conquer *Jabin* by one Angel ; yet curses *Meroz*, that helpt him not against the Mighty, *Judg.* 5. 23.

2^{dly}. I say, Time and Judgment belong to each Work ; as *Salomon* says, (*Eccl.* 8. 6.) and because of that, so few knowing the Time, and God's Way, but Judging by Successes, in a *post facto* way (which is an unsure Rule) the Misery of Man is great on the Earth.

3^{dly}. An Offensive War (duly stated) is not our Question ; but about the Defensive ; and the Qualifications for it, our Writers give : A good Cause, right Call, and lawful Authority, are to concenter in it (Extraordinary Calls lye not in our Case, or Reach, to Judge of) and on the defensive part, God

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was now: the *Philistims* were the Aggressors first; though I grant' *Israel* had also sinned.

4. To the thing I only say, it is good to be on God's part, he is defensive on his *Israel's* account: are they to stand as sottish stocks, and neither use hand nor reason, to secure Religion and Peace? *Perkins*, on *Heb.* 11. 32. 33. notes; that a lawful War is very consistent with the Faith of the Gospel; and if so, who will deny Princes a power of self defence? it is innately planted in the very order, and form of nature: the frame of Civil Government, and all humane Constitutions, and Bodies Politick: the Title given to our Monarchs, of, *Defender of the Faith*, (when it answers the thing) who dares question? Tho one would grudge, it should derive from, or terminate in a *Romish* Faith: yet above men we oft are to take defence; and pity 'tis, that Faith should not be right.

5. *Pro hic & nunc*, I further say, should the *Defender of the Faith* call us to a War against *Rome*, and that rising *Mounseur* (that Sword should not be sheathed; unto the gates of *Rome*) now will any *Protestant* scruple that the late *Popish* Plot (now dormant) may at last issue in such a War, to answer the long tail of that late Comet: yea, that Sword is drawn already (abroad in *Europe*) that will end in *Romes* utter Ruine.

— *Et mundi definiet esse caput.*

Laet. Romanum nomen, tolletur e terrâ.

Let's her no more a Head proclaim,
From earth they shall root out her Name.

For strong is the Lord that judges her, Rev. 18. 8.

6. God is not tyed to the carnal, or steel Weapon ; the wooden dagger of the Cross (in his hand) is as victorious as *Scanderbegs* enchanted Sword : Steel may be in patience, as strong and piercing, as in any tool : this proves as victorious on our part, as vexatious to others, *Rev. 12. 11.* (that study all Provocations to this Combate) that are so vext, that sparks will not take, that they are resolved to make their own ruine, the first medium of ours : and *Zimri* like (the City being took) will make the Royal Pallace a Pile (as he did *Tirza*, *1 King 16. 18.*) to consume themselves and it.

7ly. As there's a time of War, so of Peace, *Ecc. 3. 3. 8.* A time wherein God calls out for our help, and a time wherein he waves, or will not accept our accession to a defence ; but says, you need not fight, stand still, *Exod. 14. 14.* Not by Bow nor Sword, *Hos. 1. 7.* Not by Might or Power, that he will save, but by himself, *Zac. 4. 6.* A Statesman (of note, Sir *H. V.* on *Isai. 9. 5.*) said it from that Text, ' Every Battle of the Warriour is with ' confused noise, and Garments rowled in
T 3 ' Blood ;

‘Blood ; but this with burning & fuel of fire :
 ‘not material fire, (tho that hath burnt suffici-
 ‘ently) but (says he) God shall kindle a fire
 ‘in the breasts of men, that shall scorch their
 Consciences. And in comparing our Case to

theVally of *Jehosaphat*, he takes
2Chron. 20. it for the *Judgment* of *Jehovah* :

Zac. 14. 12. or his signal Judgment in decid-

Joel 3. 2. ing all the Controversies betwixt
 his People and their Enemies :

in which the tenth part of the City falls, and
 the Witnesses rise : and God

Sir H. V's takes into his own hand the
Tryall. pag. Case of his People (no visible

113. 117. hand being left them) and so
 they are to stand still, believing

to see the Salvation of God. Or (as *Jonah*)

‘to look for Salvation, by being cast over-
 ‘board, *Jonah* 1. 12. Our Sins are the cause

‘of our Miseries : till they be repented
 ‘thoroughly. every attempt increaseth our

‘trouble : but then what seems most mis-
 ‘chievous, shall be to our Security, p. 120,

‘ 121.

And as that great Soul suffered (as *Socra-*
tes) with his eyes open ; so may our Age see

(when they begin to feel) where they are go-
 ing : Of that man's head, I say, (as *Sir Tho-*

mas Moor said of his beard) the Kingdom has
 no more such : but it lets us see our need of

Prayer now : so I leave that Objection.

Now

Now for matter of Prayer in this ; we may from the word, thus take direction, partly for Supplication ; partly, Deprecation and Imprecation.

1. For Supplication ; as first, that God's mighty Presence may be ever with, and among his People ; with this, the Glory, or Defence doth come, or go : and going, O the Miseries that enter at *that Door* ; for God's Throne to stand under the foot of an insulting Intruder, to trample on it, is, and ought to be for a Lamentation. One of *Darius's* Courtiers, seeing that rich Table of his Master, put as a footstool to *Alexander* (being a little man) to lift him on the Throne, wept ; and being ask't the Cause, answered, *He could not but weep, that being the Table his Master had sate in Counsel at.* So *Alexander* caused to remove it.

If it affect us, to see Man, in pride, tread on the Throne of the Lord ; how soon may God restore his *Ark* to its Glory ?

And 2dly. If he stands on tiptoe at the Door, pray his Stay : how oft is this urged, says *Jeremiah*, Jer. 14. 9. leave us not, and with this Subject. Mr. *T. Hooker* of *N.E.* took leave of old, at *Chelmsford* : If God go, away goes the Gospel with him : Prayer (if it be right) is a taking hold of God, to stay (and has held) him.

3. If gone, cry after him ; is it not time to

cry, if they take away our God? (as he said, *Judg.* 18. 24.) when they askt, *What ayles thee?* One God is our all, and more than a hundred else; he is seldom far from his People, but a Cry may reach his ears, stir his heart, and (it may be) cause his bowels to yern, and move him to a return.

4thly. Pray for Christ's Kingdom, Gospel, Grace, and Power; say (as that *Martyr*) *Yet a little longer, Lord!* Yet—if the Gospel fall *Westward*, and Prayer doth not (as *Joshua's* did, *Josh.* 10. 12.) cause it to stay: as we lose our Conquest; so a dark Night, and stormy follows; that few of us will see day after; and which is sadder; to Posterity (that want the Light we have) for they may fully lose it, and curse us for our Forfeitures.

Under the Type of *Solomon*, it is said, *Prayer shall be made for him, and dayly he shall be praised*, *Psal.* 72. 15. And to that Propheſie, add Christ's Precept to Prayer, *Thy Kingdom come*, *Mat.* 6. 10. Now hence is all our Protection; this is the defence of the Truth, of the Gospel, and all the Professors thereof; and also of pure Worship, and the practisers of it. On that Nail hangs our Civil and Religious Alls: Truth and Right stand, or fall at once: if we hang our All on a man, it will be a lye to us (as *Charles 9.* was to *Coligni*, ere that fatal Massacre) All Popery gets rise by Perfidy and Treachery: *nulla fides* —

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is a *Maxim*, as close follow'd as true : the Kingdom of Christ still takes rise with, and by the Gospel. If Christ were not a King that could protect his own men and matters, our Prayers would be vain : *Thou art my King of old* ; (said *David*, Psal. 74. 12.) what for ? *working Salvation in the midst of the Land*. He is a King that can do it, will he but resolve against all our *Unworthiness*, and (and his foes *Unwillingness*) to be our King (as erst he did, *Hos.* 13. 10.) though Prayer be mock'd now, his coming to possess it, will confute both our fears, and our Enemies Blasphemies : that Kingdom will tend to a 2 fold advantage, both unto Religion and Right.

1. To Religion, great Peace and Union accrues by Christ's Kingdom. Two Prophets agree in this, *Isai.* 11. 6. 8. *The Wolf, Lyon, Leopard, dwell with the meek Lambs, Kids, and Sucklings of Christ* : (i. e.) men as fierce, voracious, venom'd in nature ; shall put off, and change their ferial, immane, bad Natures to Christ's Followers, (not be chained only ;) a Change shall obtain on them ; and a little after it is expressly open'd so ; *for the Envy of Ephraim shall depart*, vers. 13. &c. *They shall not envy and vex each other*. So doth *Zachary* foretel, ch. 14. 8. *When the Lord shall be King in all the Earth, then one Lord, and his Name one*. (*Name*) notes Worship, and it shows that all fatal Differences shall center and

terminate in one *Object*, one *Dominator*, and Saints only strive which knows, and does the Lord's Will best. And so all Names of *Dissent* and *Contest* shall relinquish their lifeless Forms, wherein the Enmity both breeds and feeds; and contentedly be buried in Oblivion; *That his Name, Power, and Worship may be one from the East to the West, Mal. 1. 11.*

2. For Right, it shall not be run down by *Might*; the Poor shall have as true (and as much) Justice, for God's sake, as the Prince. So is Scripture pregnant; the two great Maladies, that *Bars* and *Courts* groan with, of *Denials* and *Delays*, of Right, shall by this have suited Cures; the one by seeking out a wronged Cause; the other, by hastening Righteousness, *Isai. 16. 5.* And Christ (*that Tree of Life*) in his days, will spread the Earth over with Branches, laden with all sorts of blessed Fruits.

How then should we pray for that King and Kingdom that alone will bring that Fruit? Now when we seek this Kingdom, and *thirst* for the Righteousness of it, *Mat. 5. 6. 6, 33.* When we pray, the Word may run, and be glorified, *2 Thes. 3. 2.* It is a good Argument of our being on *Christ's* side: and this is the Defence *David* begg'd of God, for his Life, for fear of the Enemy, *Psal. 64. 1.* And often, for the good Cause he engag'd for. And it being all the Service you can do, had you not need

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need say the old Prayers with a new Spirit ; that God may help yet once, as *Sampson* pray-
ed, and then pulled at the very Pillars, *Judg.*
16. 28. v. 30. And so dyed a *Martyr* for *Isra-*
el, and a Judge against the *Philistims*, though
himself sunk in that *Adventure*.

And truly the state of God's people is such,
some aged, worn out, and weak ; some poor,
low, and discouraged ; many of the Rich, tim-
merous, and of *Nabal's* temper : the rest, not
yet pinch't with the Sorrows and Hardships
of their own Flesh ; and all divided in their
Notions about these Things : that if by our
Prayers we can serve Religion no better, than
by a Carnal Weapon, we are like to suffer as
sharp a Lash, and as long as ever ; unless God,
by an *Act of arbitrary Grace, Works, Wonders*
for us, as here he did at *Samuel's* Prayers for
Israel, and thunder vengeance on the impla-
cable, in an extraordinary way : and why not
so now ? Since Promises do
oft entertain us with hope, *Isai.* 10. 26.
that God will do Wonders, *Joel.* 2. 21.
and lift up the Rod, and that *Mic.* 7. 15.
after the manner of *Egypt*.

But matter of Prayer, exemplified in Scrip-
ture of this kind, is both various and frequent.
It may suffice, to cite a few of many noted *Pe-*
titions for Defence : *Let all that trust in thee,*
rejoyce, *Psal.* 5. 11. — Why so ? *For thou*
defendest them ; or, thou puttest a Cover, or
Protection over them, *Psal.* 7. 10. *God is my De-*
fence,

fence, that saves the Upright in Heart. In a third, he prays, *Let the Name, (that is) the Power, Worship, of the God of Jacob defend, or set thee on high,* psal. 20. 1, 2. (as the word is.) A fourth runs, *Be thou a Rock of Strength, a House of Defence to save me,* ch. 31. 2. A fifth time, he resolves to wait on him, *for God is my Defence,* ch. 59. 1, 9. v. 17. It was when *Saul* watcht the House, to kill him, ch. 62. 2, 6. What need had we of such Prayers ?

I conclude the Direction for prayer, with that of the Apostle, — *That the Word may run — and we may be delivered from unreasonable men, (or absurd)*

ἀνάντων 2 Thes. 3. 3. *men, men out of Place, of no Topicks.* For if

these fall on, the Law of God is again like to be led in Triumph ; as it was by *Titus Vespasian*, when *Jerusalem* was took. But let it be intence and earnest, not

Mr. B. St. on the Parable of the ten Virgins. lazy Prayer ; for, (as one concludes his Book) *God relieves no idle Beggars.* I only cite a Line

of a Doctor, at the end of his learned Apostolick History, in prayer for the Jews ; thus —

Mr. S. Cradock *perously, as the Sun at Noon ; set up thy pure* pag. ult. *Worship and Institutions,*

throw down false Worship and Errour : break the yokes of Oppression and Violence : rebuke Profaneness ;

faneness;—unite Christians in all the main Fundamentals, that may invite the Jews to Christ, give us a Forbearance in less matters, &c. —

Now, 2dly. For *Deprecation*, it is imply'd in our Lords Direction, *Lead us not into Temptation*, Mat. 6. 13. So then we are to pray against all the Inlets of Temptation, that (within, or without) draw us to evil. And more particularly —

1. Deprecate God's Recess; *Leave us not*, was (and still is) an useful Request, *Exod.* 33. 15. *Moses* and *Jeremiah* did so; the one chose to dwell still in the Wilderness with God, rather than to go into the Land without him. The other crys, *Leave us not; we cannot sense this Loss, till after; His Presence is our Glory*, *Jer.* 14. 9.

2. Deprecate selling into men's hands, that is slavery; this follows that; selling, giving up, and delivering into men's hands (*Isai.* 47. 6.) are acts near of kin: and as he gets nought of the enemy, (but *Blasphemy*) *Psal.* 44. 12. so to be sure we lose both civil and religious Rights by that Bargain; once in slavery, you may work long ere you buy off the Yoak; men hardly let go a Slave.

3. Pray against the Sins, that demerit both: If God protect his Worship, and us in it, shall we forget our Glory and Defence at once? We may do it easily, but are sure to repent it dearly. What Sins do conduce to this, I need not here to recite: but a small fret, as *Miri-*

ams, or wrong touch, as *Uzab's* ; or false fire, as *Aaron's* two Sons, *Lev.* 10. 2. or Formality, and Mixtures, soon drive God away, or provoke him.

3. For *Imprecations* in our Prayers, let us first premise a Word, next provoke, and direct.

I depone two *Posuions*, and distinguish next.

1. There is a lawful, holy Curse, now under the Gospel, (as was under the Law) *Jacob* curst the rage of *Simeon* and *Levi*, *Gen.* 49. 7. So *David*, the Sons of men, that incens'd *Saul* against him ; and drave him out, to serve other Gods, *1 Sam.* 26. 19. So *Jeremiah* had a holy Arrow for his indurate Foes, *Lam.* 3. ult. *Paul* had the like for the *Galatians* Troublers, *Gal.* 5. 12.

2. Some men are fit Subjects of a Curse, against whom this Weapon is of right to be drawn, *Psal.* 109. 17, 18. The sin to death excludes from all benefit of, or blessing by Prayer, *1 John* 5. 16. The delivery to Satan, is a just Curse (*Clave non errante*) *1 Cor.* 5. 5. and persons may demerit it, that yet do repent, *ch.* 16. 22.

I confess, caution is to be used, in the practice and applying of this Curse ; I need not

Mr. Ed. Gee better to distinguish, than a
of Prayer, p. grave Writer doth, in such
113. Cases of Prayer. Some Impre-
cations are against ill Councils,
and

and Practices, as Davids against Achitopel, 2 Sam. 15. 31. Some against persons; which are of two sorts :

1. For men's Conviction.
2. Or Confusion.

The 1. are less doubtful : the latter, he ranks under three heads : 1. As against God : Or, 2. As against the Churches Enemies : Or else 3. Against our own Adversaries. Here the doubt lies : 1. If they did well ? 2. If we may do the like ? Now the first being granted ; yet of this they say, *Prestat admirari, quam imitari.* It is far better to admire than imitate them. And they are rather denunciations predicted, than Desires pressed in Prayer.

But all I would provoke to, is, to reassume the old Spirit of Prayer, that Christ's Sufferers, and Worthies had of old, in the Cause of God : To which, 1. A pure Zeal of God may be one motive ; this moved *Phinehas* to act, and *Elijah* to intercede against *Israel*, Rom. 11. 4. If this be not the motive, it is false fire.

2. Some are slated, *Enemies to the House of God* ; (as *Antichrist* is) to his City, and any Wall of Defence, they ought to have : are of *Sanballat's* pernicious Spirit, would have that Wall and Work to cease, and scorn the Builders, Neke. 4. 4. Such despite is to be appealed against to God : and speedy Vengeance call'd for.

3. If Repentance doth restore the man, our Cry, Appeal, or Imprecation, may obtain the filling of the Face with shame, *Psal.* 83. 16. And the seeking of God's Name, is a very holy end : this holy *Curse* is the happy way to a true Blessing, and a good End.

4. God's Predictions are part of his Word, and matter for our Prayers, *2 Pet.* 2. 14. Now these are Predictions of what is to befall Persons (so and so) qualified ; and speak a part of his Will, which is to be done.

5. Scripture prescribes such *Formula's* for Prayer ; and why doth the *Liturgy* prescribe, and imitate it, if some were not so to be imprecated ? as, *Cursed is he that takes Bribes, or lyes with Neighbours Wives*, *Deut.* 27. 25. And if that be accurst (and deservedly) how far are some under it ?

6. If the Wife of *Lapidoth* was too tart, saying, *So let all thine Enemies perish* : yet the Angels word, *Curse ye Meroz*, *Judg.* 5. 23. is in our Cannon and Directory.

Now, Rules to apply it to our *Practice*, are seven : 1. Mind Scripture Precepts and Presidents : take not all things for Rules of *Practice* and *Imitation* in bulk.

2. Crave much of God's holy Spirit, many a *Prayer* is lost, that savours of self : none of those miscarry, the Spirit *dictates*. It requires not a common *Unction*, to pray, as that thundring *Legion* did (so called) in *Aurelians* days.

3. Watch,

3. Watch, repress, and mortifie your own Spirits; *We know not what Spirit we are of*, Luk. 9. 55. Our own Spirit favours of Sin, self Revenge, Passion, false Zeal (as the Disciples) it is better such be denyed than gratified.

4. Begin as Christ did, *Mat. 5. 4.* (and *Paul bids, Rom. 12. 14, 20.*) 1st. *with Blessing*: and try that way, (and curse not) and that has a grant (virtually) of your Wish: for you heap *Coals* on the head of Enemies so, to consume, or convince them; that is better.

5. Use strong cries of Faith, *Great is the power of Faith*, Heb. 5. 7. She that feared *Knox's Prayers* more than 20000, shows the force of Faith, in her Fear, that had no love for it; *Josh. 10. 12. I cry, — then my Enemy turns back.* — *Psal. 56. 3, 9.*

6. Fly to the sucking Lamb, rest not in your own power: this avails when all our Weapons are beat back; If his Incense go not up first, our *Prayers* will never descend in fiery Judgment, and Thundrings on the Enemy, *Apoc. 8. 35, &c. 6. 9, 10.*

7. Wait in Submission for what Answer, and when God will; say, *Let him (Shimei) Curse*, or, *carry back the Ark*, 2 Sam. 15. 25. This Spirit obtains; and it is impossible, the wrongs of *Ariel* should not pull down just Revenges, for the Patient; and Thunders on *Adversaries*; as *Hannah* believed, 1 Sam.

4. 10. I hear of many blasted by this holy Zeal.

Now for the second Branch, let us (having Pray'd) rest, and confide (not in it, but) in God : *Prayer* and *Faith* should mutually subserve the other : *Prayer* exonerates the heart of the Burthen ; *Faith* puts it wholly on the Lord, 1 *Sam.* 1. 18. So one is no more sad : all *Acts* of Devotion (if right) relieve. *Prayer* flaps the Wing, acts Life ; and the Office of *Faith*, is to crow in the dark, and cry, *Day or the Morning* cometh (on the Godly) and the *Night also* (on the Wicked) *Isai.* 21. 12. But now when all is run down ; the *Assyrians* Wings over-spread *Emanuel's* Land ; *Isai.* 8. 8. the City of God, and all Religion ; the Temple Assemblies, Altar, Service, Priesthood, Prophecy, and all lye exposed to a Siege and Overthrow, Now to rest on God's Word, and have promise of Safety, is as quieting to do, as sweet to hear on. God promised to deliver the City ; told so to *Isaiab*, (*Isai.* 37. 35.) he to the good King *Hezekiah*, v. 6—21. and the King to the People, who rested on it, 2 *Chron.* 32. 7, 8. Let the Godly in our day consider the *Parity* of their Present, with previous Distresses ; and then preponderate the Promise with the Peril, and see if there be not rest for a weary Mind ; recur to the nature, & Attributes of God ; *His Name is a strong Tower, the Righteous run into it,*

it, and are safe, Prov. 18. 10. (or set on high)
 'tis low with us, if we cannot trust ; if Foes
 make weary, and Faith gives no true rest, we
 are soon gone. Doth God bid us request him,
 and will he deny us Rest ? Or flee to him, and
 will he fail our Hope ? Though God never
 had any without distress, yet never was his
 People distressed without Deliverance : had we
 good hold of Christ's hand, the very Waves
 would bear us up, not sink us, *Mat.* 14. 30, 31.

Are meanes of Defence invisible, or say yet
 more, not in Being ; he can create them soon.
 God alone, and nothing else (as I said) is as
 much as God and all besides (*Ubi Supra* p.
 113.) What is in man, is placed there by Him ;
 his Word gives both its Being and Blessing.
 When we use a mean (as duty is) and have it,
 we are to depend on him ; and if he deny it,
 still we can but depend : and that we ought, if
 we long wait for his Defence.

Two Issues do still felicitate Saints *Expectations* : the one relating to themselves, the
 other to Enemies.

1. They are of God Blessed ; all humane
 hope and help, the more it is rested on, the
 worse it proves, *Jer.* 17. 7, 8. The more it
 pierceth the Hand, and so it intails a Curse,
 and rends the Shoulder-blade, *Ezek.* 29. 6, 7.
 But to say, *In God is my Expectation*, (*Psal.*
 62. 5, — 7.) is also a Glory, and is pronounc'd
 now blessed, (and that many times over) tho

its bliss is yet little felt, or seen, till after, in the event.

2. Saints Expectation, ends well as to Enemies : in nature, we say, a still serenity is a sign fore-running sore Tempests, and shaking Earthquakes. I look, that the still hopes of the Saints, may have sudden *Hail, Storms, Earthquakes* after ; yea, and *Heartquakes* soon. What follows on waiting ? Why, God rises to the *Prey*, to pour out some *Cataracts* of fury, *Zeph. 3. 8.* (with pain) on the head of the Wicked, *Jer. 23. 19.* There were *Thunders* that followed the ascent of *Incense*, in Saints Prayers ; and a silence went afore, half an hour, *Rev. 8. 1. 3.* But I am sure the seven Trumpets will be loud in our Age, *v. 4, 5.* And the seventh of them sounds such a *Thunder*, as will flash terror in the Eyes and Hearts ; and Fire on the Throne of the Beast, *ch. 11. 13.* For (God hath said it) *Blessed are all they that wait for him, Isai. 30. 18.*

3. *Glory in your Shield and Shelter, boast of it ; and walk suitable unto it : the Shields of the Earth belong to God, Psal 47. 9.* The foregoing Words mention the Gatherings of the People of the God of *Abraham* : to note, that God guides, and weilds the Shields of the Earth, for the guarding of the Seed of *Abraham*. They that bear the *Sword* to punish the *Evil*, should also have a *Shield* to protect the *Good*. Hence good Judges were to defend the poor People ; so did *Tola*, af-

ter *Abimelech* (that *Bramble*) is grub'd up, *Judg.* 10. 1. So is it given in Charge again, *Psal.* 82. 3. That so they may be like God : or else, he oft recalls that trust (if not truly stewarded) and puts it in others (or takes it in his own) hand.

Now for God to grant a meanes of defence, is a favour far more, to be so : and that when all humane Refuge is withdrawn. This *David* own'd with Thankfulness : *All Refuge failed, none cared for my Soul*, *Psal.* 142. 3, 4, 5, 6. The Cryes of naked Dependance on God, are most successful. And again, the kindness of divine Defence and Salvation, most obliging to gratitude ; the exigence of the Case did exaggerate the Care and Kindness of God, He being now in the Cave (as says the Title) In another *Psalme*, he admires the Bliss of them that know the joyful Sound, *Psal.* 89. 15. (*i. e.*) of *Aarons Bells*, and *Pomegranates*, heard in access to the Altar-Service ; and of the shout that attended, with the Silver Trumpets sound, in Token of God's Acceptance : that still was a joyful Sound : and blessed to hear, (*v.* 17, 18.) for many reasons, one is this : *for the Lord is our Defence — and our King*. It is then a blessed thing, to enjoy God over, and in our Meetings for Worship, to cover, shield, and defend them from all *Distractions* that *Satan* gives us within, or *Disturbance* that happens without. One *Psalme* more I urge, that is, his Appeal for Revenge

U 3

against

against the Throne of Iniquity, that gathered themselves to condemn the Guiltless, *Psal.* 94. 20. How came that Appeal off? Why, *v.* 22. tells us: *But God is my Defence: — and the Rock of my Refuge.* Noting, that in perils, God is the only last *Refuge*: and the last *verse* is an Instance of God's last *Revenge* on his Enemies, in cutting them off in their Iniquity, *v.* 23. If God receive our appeal, and be our Defence, wo to them that give him and his the Offence.

Now, that our boast herein may be great, think thus with your selves; How many persons are retired in Solitude? Nay, some Preachers, that have Bands laid on them (as *Ezekiel* had a long time in *Babilon*;) and that both by Men's Prisons, and also by Providence; God punishing oft the Peoples Sin, in the Preachers silence: That of their Sin, is in one Chapter, *Ezek.* 3. 24, 25, 26. The other is cited, *ch.* 4. 8. God lays this on him, as a Type of Christ, and a sign to both the Houses of *Israel's* and *Judah's* long *Exile*; (*Many Days, says Hosea, without Priest, &c.* *Hos.* 3. 5.) Hence it follows, *They shall seek a Vision of the Prophet, but the Law shall perish from the Priest, Counsel from the Antients,* *Ezek.* 7. 26. And next, the King mourns, and the Prince is clad with Desolation: the one silenc't, the other must sorrow.

But yet twice (at least, *Ezek. 11. ult.*) after, a Promise is given him, of an open mouth, a revival of Propheſie, *ch. 24. 27.* at the budding of *Iſrael's Horn, ch. 29. 21.* Some obſerve a difference in the two Temples, as to Propheſy : the 1^{ſt}. had it 430 years ; the 2^d. had it but 40 years : and (after *Malachi*) was only (*Bath-col*) the Daughter of a Voice. Here I cite a Paſſage of a late grave good Man on this. *The Jews had five Megillaths, Mr. Will. Green- two of which (the 4th. hill, on Ezek. 1. p. and the 5th.) were read ; 4. 9. Vol. 1. that of Eſther, on Adar, the Plot of Haman being then diſcovered and broke : this of the Lamentation, read at the end of July. O pray, our Lamentations begin not before ; for (as he in another place ſays) Our Sins quickly ſilence the Spirit of the Prophets : and this Judgment may this Land fear, the diſtance being ſo great betwixt the Word and our Lives ; but let us turn it to a Prayer to prevent it : for if it comes, it will be the dreadfulſt Ut ſupra, p. 380 that has been theſe 80 years in England.*

If things go on, that men deſign ; for one now ſilent, or one bleating Sheep in ſolitude, hundreds will ſoon follow ; till we are as a Beacon on a Hill, *Iſai. 30. 17.* So thankful ſhould we be for preſent Peace.

And

And what a fellow feeling ought we to have for the dispersed Supplyants, that know not where to bring their Offerings, are drove from convenient places by force, and find no Houses receptive, without hazard; and Brethren morose, timorous, supercilious, and so shy of their Places, and Seats, that some are glad to sit down silent, and useless, to avoid giving any let, or trouble to others: and so, many hundreds are scattered, for want of room to worship God in. But I rather bless God, that any are let in, than complain of being secluded: the Lot of some in suffering Times being still to be Forerunners to others; and often the last may share deeper, for the delay.

Howbeit, ought not we, that have more protracted Peace, Christian Liberty, quieter Vicinity, stiller Sabbaths, to return the Fruits of God's Vineyard, let out to us, by a far longer tenure, than to others.

It will be soon known, if men prosper a while, whether any shall escape, or we shall all stand or fall at once. If that Dispensation of the two *Witnesses*, or the Prelude to their slaughter, be at hand; how like is our Case to that prediction of one?

Burr. on Hosea, 'If these (meaning *Papists*) have their Wills,
2. 15. p. 516. 'and our Door of hope
'be shut; expect Parliaments no more; or,
'ne-

' never good from them: they will be the most
 ' servile things to let in our misery by Law :
 ' of any ; what are we and our Posterity then,
 ' but Slaves ? they will then *effect* their de-
 ' sign : what contempt of Saints, Religion ;
 ' what Hatred, Persecution follows ? what
 ' Blasphemies ? and hardening in all manner
 ' of Sin ? our Estates, Liberties, are now gone,
 ' if not our Lives : or if they escape, it is bet-
 ' ter the Grave open on us, than live to see,
 ' hear, and feel the things that we, and our
 ' Friends are like to do, &c. So he.

Since now your Priviledge exceeds others,
 let your Praises and Practises also out do them.
 Praise him by answerable walking : pity your
 Brethren, to whom your scraps are denied :
 keep tight and firm to your holy Profession ;
 buy not your Liberties too dear, and at the
 price of any sinful compliance : as the *Libel-*
lati were justly odious of old, for buying
 their Places and Peace of the *Gentiles* with
 money : the *Nicodemites*, for absconding their
 Profession : and the *Proditores*, for giving up
 the Books of S. S. Scripture, that were in their
 hands, to the fire, in those days of *Dioclesian*,
Euseb. p. 184. So may you be justly *suspect-*
ed of unkindness to Christ, if as *Pilate*, you
 scourge him to let him go : the least injury to
 sweet Christ, and Truth, is *Ingratitude* to
 Christ ; and say that of any, you say all : the
 Pins of God's Tabernacle are to be kept ; the
 least thread of Christ's seamless Coat ; or the
 smal-

smallest Fiber of Truth, is (if it be Christ's a call to the deepest Passions ; and the less it is, the more honourable is the Cross.

If then your Lot be to be called out to witness for Christ, consult Duty and Honour ; not what Evasions or Subterfuges may be allowed, and speak valliantly for your Master and his Cause : but if you are called to a part of his Cross, put shoulder to it bravely, and count it your honour to be dishonoured for his sake, *Asts* 5. 41. And, as the *Martyr* said, (*J. Bradford*) *God forgive us our Unthankfulness, for the sweet Cross of Christ.* Now a word to the last use.

Lastly, it is matter of Consolation : If God will defend us, let us take the Cup of Salvation, (*Psal.* 116. 13.) and conclude all, (as the *Jews* did the Sabbath) with a Cordial Cup, that none might faint : from a two fold Fountain ; either the *Subjects* to whom it belongs ; or the matter whence it flows.

For the Persons concerned, it is *Zion* and all her militant *Seed* : her Warfare is not yet accomplisht ; 'tis yet to be fought in *two* or *three* Battles ; the Controversy is still *sub judice* ; an appointed Time is set with God, for its full period ; and the *Victory* will surely fall to the Lamb and *Zions* Followers, *Rev.* 17. 14. And now the comfort is, God (though on the defensive part) is able to secure the
be-

besieged, and to sally out in small parties by Angels, raising their Besiegers, to beat them out of their Trenches ; and (once) suffered not an Arrow to be shot against *Zion*, *Isai.* 37. 33. Or if it had, could easily have repelled it back.

'Tis *Zion* that is the place of Christs Rendezvous, and he'l secure that Hill, the height of which gives Advantage ground, both of prospect ore the motions of the Enemies below, and of all Assaults and Defences made against them : besides, his Army is great, and all good ; their number is, 144000 ; the Fathers Name in all their Front ; not limited to that definite number, but to that first pure Order of Apostles (that were at first 12) The root number of this, by whose Evangelick Doctrine they have ever since multiplied, by *Tens, Hundreds, Thousands*. Nor is it possible that his Followers should be abolisht, they are increast daily by Opposition, and so are invincible.

Zion is also the elect Spouse of Christ, and will he not defend her ? *Psal.* 132. 13. Yea, and cloath all her Enemies with shame, *ch.* 18. Which he calls his.

This is the Mother of all Gods Children, and always brings forth to God, till at last his Seed is past declaring, *Isai.* 53. 8. Whom God is still resolved to defend, *Rev.* 7. 9. For the Gates of Hell cannot, and the Gates of Earth sure shall never prevail against her, *Mat.* 16.

18. For he hath strengthened the Bars of her Gates, and hath blessed her Children within her, *Psal.* 147. 13.

Now the Conditions of her Children farther invites his Defence; for they are, 1. Weak, feeble, and exposed in the way of their Duty, cannot defend themselves; if he doth it not, the World will not: The weakest things are used in *Scripture*, to set out the low estate of God's People, as, a *Woman in Travel*, *Rev.* 12. 3. *A Widdow, Orphant, Infant, nay a Worm* (or what is feeble) *Isai.* 54. 4, 6. *ch.* 41. 14. This caused God resent it so, *That Amalek must be the first that set upon feeble Israel, Deut.* 25. 18. Now it is noblest to defend the Feeble.

2. The Poor are the Subjects of the promised Protection, he shall judge for the Poor, and so the Congregation of the Poor shall compass thee about, *Psal.* 72. 2, 4, 12, 13. For their sake, return thou on high, *Psal.* 7. 7. Whether poor in Condition, or Disposition: If the first is meant, they committing themselves to God, he is called their helper, a Pleader of their Cause, and spoils the Souls of those that spoil them, *Prov.* 22. 23. If the latter, they are the adopted Heirs of all those nine Beatitudes, that lead to the Kingdom, *Mat.* 5. 3, 11. And the Poor in Spirit are first. *μακάριοι* Blessed (*re,* and *spe,* i. e.) in hand, in hope, past the reach of Evil; as the word notes.

3dly. Meek and quiet, that is a Spirit God loves to defend, 1 *Pet.* 3. 4. It is of great price with him : the Weak and Meek, we say, go by the Walls ; and (I say) God is a Wall of Defence to such. How well were it, if great Men were all as good as great ; were more of Lord *Burleigh's* man-
fuetude and Spirit , *Camb. Eliz.* p. 425.
found in the Courts of

Princes, what a Glory were it to them ? of whom *Cambden* reports, *That he never sued any, nor any sued him.* This Treasurer overcame Envy by Patience, not Pertinacy. Were that Spirit more at Court, it would create Subjects ; where, the contrary creates Enmity. Surely the Lord hides all the Meek of the Earth, *Zeph.* 2. 3.

4. The Supplyants, men of Prayer and Faith, are near God, and he has a Life-Guard about them : so had *Jacob*, and that kept off *Esau*, *Gen.* 32. 25. So had *Peter* of old ; and *Bazil* since, that at Prayer the Souldiers could not seize, such a lustre was on his Countenance.

To God's Supplyants is a Promise, of bringing an Offering, *Zeph.* 3. 10. And these shall come up with acceptance on his Altar, *Isai.* 60. 7. The Church at Prayer got off *Peters* Irons, and brought him out.

5. Prisoners are in his eye, to fetch them out, and open the Doors, *Acts* 12. 5. 11. I

confess a long durance, is oft the Lot of the best men : yet God, that despises not his

Prisoners, nor crushes them

Psal. 69. 33. under foot, loves to lift up

Lam. 3. 34. their heads above others,

2King. 25. 27. to Glory, as *Joseph*, *Jehoja-*

Psal. 105. 20. chin, &c. after many years.

Eccl. 4. 14. So *Solomon* says, out of Pri-

son, that poor wise Child,

comes to reign ; him he prefers to an old fool-
ish King, past Admonition. This a Dr. com-

ments on (*Dr. Fermin, in locum, p. 120.*)

‘ One foolish, deserves, nor Honour, nor Au-

‘ thority, he is the Devils Vassal ; this he

calls, *The height of Folly ; the shame of Honour :*

the poor wise child is afore such. And he

cites a *Queen of Italy*, that joyned her Brother

to her in Council ; so writes to the Senate of

Rome, Omnia cum concilio nos diligimus ordina-

re. We love to do all with Council, nothing

worthy of Reproof. A Caution for inadver-

tent Kings. But there he notes that (as *Jo-*

seph was) some may beset on the Throne ;

they Thrown from their wicked Command :

the lowest part of the Wheel may soon rowl it

self upmost.

6. Mourners are under the Wing of God’s

defence, and blessed, for Comfort follows,

Mat. 6. 4. Especially, mixt with Prayer :

This moist Seed-time, foretells a blessed Har-

vest, and promotes it, *Psal.* 126. 5. 6. O ye

Mourners, see three Scriptures, and lay them

up, and hear, for time to come, *He will restore Comfort to him, and his Mourners*, Isai. 57. 18. The second, in *Job*, *They that mourn, shall be exalted to Safety*, Job. 5. 11. 16. The third, that of the Prophet, (the best sort of mourning, *i. e.*) for the *Solemn Assembly*, for its dispersion and reproach, Zeph. 3. 18. To them is a Promise of gathering again, and so, as none shall be lacking any more, Jer. 23. 4. and none to make them afraid, Ezek. 34. 28. all the evil Beasts gone. It was a strange passage after Prayer, of one *Saba* (in *Julian's* closing Tyranny) who surpris'd with a sudden joy, was ask't the Cause of it, and answered, *Euseb. p. 169. Suem aggressum, vastatorem vineæ domini panas exoluisse erga dominum, injuriarum, & nunc jacere mortuum, nec amplius ob ejus Insidiis metuendum esse. c. 24.* That Wild Boar, the Waster of God's Vineyard, now withered, and lay dead, — and none of all his Crafts were now to be feared. Upon which they were glad, and sung a Song of Thanksgiving : and so it fell out, (by the message of his death, told after) that very hour the old Man prayed, he dyed ; though his Host was a great distance thence ; so glad *Julian's* Fall made the *Christians*.

7th. God's Defence is peculiar to Witnesses, that stand in defence for him and his Gospel, or any sacred Matters relating to Worship. If they dye in their duty, as *Zachariah* did, Vengeance defends (in a *post facto* way)
both

both their Witnesses and wrong; but usually, their Safety is the work of Divine Wisdom, and Power; *Moses* is hid, not when Infant only, but grown, 40 years together, in *Madian*; yet at last God calls him out, to litigate with *Pharaoh*, and lead *Israel* out, *Acts* 7. 23, 24, 25. So *Jeremiah* and *Baruch*, the Lord hid them, *Jer.* 26. 36. A dear Mother, from her death bed, sent me (many years ago) this *Legacy*, out of *Jeremiah*, ch. 1. 18. 19. c. 15. 20, 21. (prized above the Gold of *Ophir*) and not only for the truth of it, made good (in many perils since) but for the nature of it, being a Scripture Prophecy, and in the sense of a Promise pertinent to all true Gospel-Levites, in the same Faith and Faithfulness, with those two last named. I cite this to support all the truly separated Gospel-Levites as being by Prophecy, (*Isai.* 66. 21.) took from among the *Gentiles*; not so much for Office, as for use; and do here bequeath a Donative sweeter and richer than a Diadem to them, and preferable to that of *Peter* to *Rodolphus* —

Petra dedit Petro, Petrus Diadema Rodolpho.

What *Moses* gave to *Levi* of old, that I wish to all the Lords sincere Witnesses.

Deut.

DEUT. 33. 11.

{ Bless, Lord, his Substance, (Poor and Low)
 His handy work accept (and prize)
 { Smite through their Loyns that hate him ; so
 As they no more may 'gainst him rise.

Such are the Subjects of Gods Defence.

2dly. The Springs, whence cool Refreshings flow out, are various ; the deeper you search and dig for them, the sweeter are they. Now, all that God is, says, and does, are for us : especially, his Properties and Titles ; his Promises and Word ; his Providential Works.

1. His Properties, glorious Titles, are attributed to him, none of all which are empty ; all subserve the good and safety of his *Zion*. As a Preface to this, in one *Psal*, (*Psal* 48. 12. 13.) *Zion* is called to joy, and all are bid to rejoyce, marking her *Bulwarks*, her *Towers*, and her *Pallaces*. (three terms) illustrating her Dignity and Defence : The 1st. is, *Pallaces*, the Receptacles for great Princes Courts, and their Reteiners : The 2^d. *Towers*, made to give annoyance to any that assault or besiege. 3dly. *Bulwarks*, to receive all the Shot, and violent Batteries that her *Fort* is stormed with by them without. All invite us to walk the rounds, & view her Strength and Defence, to tell it to all future Ages, that though *Zion* mount (topically considered) is dismantled,

left, and delete: yet tropically and typically view'd, 'tis found again, *Heb.* 12. 22. And we come to it; and on it Christ will ere long stand, in head of a *Palm-bearing* number; *Rev.* 14. 1. *ch.* 7. 9. He and they both invincible, (*i. e.*) Victorious, for, (*crescit sub pondere palma*) For, as his Fort is there, so his Pallaces are too; and in them he dwells, and will for ever. Now all the devout Worshippers and Visitors of this Court may know, their strength lies in her Defence; and that others may see the Folly of all Assaults, and so forbear: let it be a little surveyed in her Impregnable Fortifications.

As now it is said, *The Name of the Lord* (*i. e.*) *The Lord himself is a strong Tower, the Righteous fly* (or run) *to it, and are safe,* (or set on high) *Prov.* 18. 10. His Wisdom, Goodness, Power, Providence, are all for our defence, in all our perils for God; (as one notes on that place) 'His

Jer. Dyke, in 'Wisdom contrives ways
Locum, p. 2. 3. 'defensive, or offensive;

'Goodness moves him to
'take on Relation, and be concerned in our
'Hazard: his Power steps betwixt us and the
'Danger, to oppose the Injury designed against
'us; and Providence is a quick Executor of
'the whole; and oft a retorter of the Mis-
'chiefs on our Foes.

1. Wisdom contrives ways and apt means,
ap-

applies them in the fittest time ; lyes ambush against his Enemies ; foresees the design, (as *Haman's Plot*) let's all run to a day ; and then surprizes them with some Frustration.

2. Power is all sufficient to corroborate the Mind, to arm Faith with Courage, and takes hold of Shield, Spear, and Buckler, *Psal.* 35. 2,

3. and stops in the full Carriere : or causes the As to dash the Masters foot to the Wall, (as *Balaam*) that madds the Rider more. Now in rushing times when the Waves are swelling ; yet the Lord is more mighty than many Waters, or Waves of the Sea, *Psal.* 93. 4.

3. Goodness is the strong inner Spring of all, thy Congregation dwelt therein, thou of thy goodness preparedst for the Poor, *Psal.* 68. 10. 'Tis Christ's triumphant Psalm ; Goodness then is active to provide for the Poor Assemblies. *Nahum* witnesses to this, after his report of God's terrour, *Nahum* 1. 4. He concludes, *The Lord is good, and* (it follows) *a strong Hold in the day of trouble, and knows them that trust in him,* v. 7. (i. e.) *Vejodeang chofei bo* (: תסי רכ) acknowledging them that hope in him, as the *Chicken* under the Wing : that word is, תסה speravit. (recipere se, ut in loco tuto, & ibi secure con- quiescere. And oft joyned with a Wing ; (as two or three Texts show, *Psal.* 18. 31. and 57. 1, 2. So 91. 4.) *Under the Shadow of thy Wings I trust, till these Calamities be past.* This

was in the Cave ; and some read as if a *Webb* was woven ore the Caves hole, that hid *David*, and so once was a *Martyr*. If God own any of his Servants, those that run to his Protection, are most likely they. This is joyned with a Threat to *Nineveh* (some 40 years after, destroyed.) about the 15th. year of *Hezekiah*'s Lease, given him of the Lord. (*vide*. Dr. *Mayer*.) Which I note, to shew, that he survived to see that Prince and City destroyed, that besieged *Zion*, the City of God : and so it became a quiet Habitation, as was promis't, *Isai*. 33. 20. And *Nahum*'s Prophecie (in *ch*. 1. ult.) was about 4 or 5 years after verified, in their solemn Feasts ; after this Son of *Belial* was cut off.

Now this is the Buckler, and these are the Bullwarks that did, do, and will defend all the Sons of *Zion* that run to them. Having spoke to God's Attributes before, I add no more to this. A word to Promises.

Now 2^{dly}. for Promises, they are Springs, that empty themselves by golden Pipes in our dry *Cisterns*, dayly, to quench our Thirst, and cool our Heat in Persecution : and these allay our Fears, before Troubles come ; which oft are worse than the Troubles : and this do they in two Rivolets : the one is the nature ; the second is their various matter : a little to both ; especially, the first (the latter less, being toucht before) that I may avoid all
pro-

prolixity, and not *bis coëta apponere.*

1. The nature, and proper adjuncts of Gods Promises are food, and fence to the pious. Two Ingredients make them very cordial ; the Properties of God are the In-works of our Fort. The Promises, (as one says)

are the Out-works ; if we get Jer. Dyke, *Righ-*
into them, that is our Safety ; *teous — Man's*
and the Tower is the Safety *Tower. P. 34.*
of the *Out-works*, and all
that flee to them. These are the Clefts of
the Rock. So he.

Oh my Dove, thou art in the Clefts of the Rock, let me see, and hear thee there, (says Christ to his Spouse, *Cant. 2. 14, 15.*) And now take the *Foxes*, to note our Safety in the Clefts of Promises from all *Foxes*, and wild Beasts of Prey, that should no more hinder them (as *Mayer* observes) in Duties of Piety and holy Fests. God's *Doves* being (as *Coneys*) feeble and fearful ; the *Hawks* pursue the one, and ferrets the other ; are glad to nest and burrow in the Rock. Now it is not the lot of the *Spouse*, ever to be visible : sometimes in Deserts and Dens ; as one says, (*Hylary*) *Non testis, & exteriori pompâ* ; but in plain *Russet*, as when her Lord first espoused her. Now the good of a Promise lyes in two things. 1st. It is suitable to our Case. 2^{dly}. Sure and durable ; and in both, great, (like the Author) and pretious in their use to us.

For the first, no Case can befall, but some

Promise, or somewhat in the Promise obviates it. *Doth Zion mourn ; He will restore again Comfort both to Her and her Mourners, Isai 57. 18. Are her Assemblies scattered ? A Promise is of gathering, Zeph. 3. 18. Are Teachers in Corners ? Thy Eyes shall see thy Teachers, &c. Isai. 30. 20. Are they exiled to the Ends of the Earth ? Yet he will hiss for them, and they shall come, Zech. 10. 1. And bring their Offering, Zeph. 3. 10. As one (abroad) at Queen Mary's death, said in a Sermon ; and soon after, the News of her death came, and they were recalled home. Promises are adapted to all the sad Cases of Zion's Sons.*

2. They are sure, firm, and perpetual ; Promises fail not, far less for evermore, *2 Cor. 1. 20. A delay, or suspense may be, for the Sin of declining ; that may look as a Breach of Promise, or turn to a Threat, Numb. 14. 34. But 'tis fulfilled (with use) to the next Age. As Justice stands bound for the Threat, and Goodness for the Promises : So is Gods Truth and Veracity for both. Oh Zion, beloved of God, fear not, look up ; thy King lives, that was dead ; and he dyed not intestate : but now he lives to make good that Legacy of Peace here, to his Followers, Job. 14. 27. Besides the Inheritance at last : Who will approve his Fidelity to his Word (Promise and Oath) and also to his Spouse. So that I say to Zion, as a faithful Witness once said*

to his Wife on his death *Mr. Jos. Welch*
 bed before the Rebellion *Script. fulfill. pag.*
 in Ireland (37) Thou 465.

that hast suffered so many things, — wherewith shall I comfort thee? A Father of the Fatherless, a Judge of the Widow, is God in his holy Habitation : as God is God, thou shalt never want, nor thine ; but in all the sad days a coming, you shall be Wonders of Mercy, in all Places ; and not a hair of your head fall to the Earth. And the Reporter survived to see it.

2dly The matter of the Promises, as 'tis various, so divers have wrote well on it ; and somewhat being done before, less may now suffice, save only to touch this point of Worship ; or what material Promises are, in order to it, (or the defence of it) or what Prophecies do incourage to hope for better things.

Truly, there is nothing we are bid, or bound to pray for, but some prophesy backs, and bottoms our hope in it.

As, 1. a Promise is made of a divine Presence, *Ezek. 34, 13.* in the worst Times of the greatest dispersion ; and to that is subjoyned also a Prophecy of its Continuation, *ch. 43. 7. 8.* Nor is any thing of greater Import to the being and beauty of Worship, and Church-state, Power of the Keys, Ministry, (in both the breeding & feeding of Converts)

and to all holy Matters ; then a *Shechina* (as the *Jews* call it) or a Divine Majesty or Glory attending. If this be, its self alone keeps up a sure defence over us, puts a glory upon all ; lays a terrour on the Assailants, or claps a Talent of Lead, a fulminating bolt of Judgment on the head of that hairy Goat, that dares God in his own ground ; and here lyes our defence. If this be a wanting, (far more) if it by our Provocation (after long stay) do make a recess ; all our Miseries and Woes enter at the door where it goes out : be it a Person or a People, a Prince (as *Saul*, 1 *Sam.* 28. 15.) or a Priest, a Prophet : let God depart ; and especially, if we say, *Depart*, Job. 21. 14. Cause the Holy One to cease from before us, we desire not the knowledge of thy ways, *Isai.* 30. 11. As it is hard to retain him going, so it is harder to reclaim him, if gone. Now some Passages do (as to this) allay and preponderate the dolour of our Case. One is that holy boast of the Prophet (*Ezek.* 35. 5, 10.) against *Edom*, for their bloodiness to *Israel*, in the time of their Calamity, hoping to lay claim to, and possess the two Countries : and what should let them ? why only this, — *Whereas the Lord was there.* It notes sweetly, that the divine Presence is a Defence strong enough to prevent, (nay) to expell an Enemy at the highest of hopes.

Fallitur Augurio, spes bona, sepe suo.

(i. e.) Men may climb up in lofty hope,
And yet come down in *Judas* —

Or, as their Dream, that fight against *Ariel's* Altar ; *Isai.* 29. 7.

*Who think they feed on dainty Meat,
And yet their Soul has nought to eat.
Inchanted with a vain Collusion,
A Dream that ends in their Confusion.*

Another is a prediction of a yet glorious Temple to be ; and the Glory of it comes just *Ezek.* 43. 2. with that way in (by the *c.* 11. 1, 23. *East-Gate*) that it **In Locum*, p. 488. went out by before : to note, says *Mayer*, * That the Gospel Temple shall be more glorious than ever that of *Solomon's* was : because into that of *Zerubbabel* came Christ in Person, (though *Herod* enlarged it) Christ's Presence was the true Glory of it, he being a Greater than *Solomon*. And I believe, as *Haggai's* Prophecy was once verified in the Letter, (*Hag.* 2. 9.) So it will be again, in the Spirit, fulfilled of the 2d. Gospel Temple (or *Church State*) at the opening of it, when the seven last *Vials* of Wrath, are repleat on *Romish Antichrist* ; and that
be-

belief is confirmed by that Prophecy of the next Temple opened, *Rev.* 11. ult. ch. 16. 5. 8. (i. e.) after the glorious resurrection of the Witnesses, and the effusion of the *Phials* : from which on the whole, (*Ezek.* and *John* collated) I may note a little, and cite an Author or two, and so leave it.

1. Temple-Church-State, till the two Witnesses arise, and the latter *Phials* obtain on *Rome*, seems to be a shut up state; alluding to that of wicked *Abaz.* that shut up Doors, that so God might not keep open House, among them, 2 *Chron.* 28. 24. And who dwells in a shut House? Which though it is sad to see, yet is but the same affliction others have had : that is some allay.

Now what, how far, and how long this may be? why? and what are the Signs of it? and of the next opening, I here do not assay : but if our Covert for the Sabbath be removed, we do but share as others. Next I note. There is a glorious time of opening comes, together with the Fall of Antichrist an opening many ways, of Eyes and Ears, of Hearts and Hands, of Prophets Mouths and Church Doors (so as none can shut them) and Prisoners doors too. When the horn of *David* buds (*Ezek.* 29. 20.) once for all : and then (as *Cotton* says) will be the glorious Church-State, after the *Whore* is judged. But the great opening is of *Temple-Worship*. Now as the *Ark* was the *Symbol* of God's Worship, so it typed Christ : and thus
it

it was a sign of the gracious presence of Christ with the latter reformed, or renewed *Church-State* ; and till this is, we do but measure out a Platform, or hew out for a Temple, or fix Scaffolds rather than build.

Now that a Presence with us, is such advantage to us, I cite a passage at the Siege of *Belgrade*, (by *Mahomet*)

one *Capiſtranus*, a Mino- *Pisga. Evang. p.*
rite, so encouraged the 225.

Christians, not with Superstitions, but these Crys — ‘ *Jesus* look on us, ‘ be present with thine, that suffer for thee : ‘ Where are thy Mercies of old ? Come and ‘ defend thy People, least they say among the ‘ *Gentiles*, Where now is their God ? And so the *Christians* won a noble and rich Victory. By Christ’s Presence we overcome. If that be lost, the Enemies triumph.

Now for Notes of Authors, I only cite two.

1. A passage of *Mede* : [*Jos. Mede* in *Apoc. part 2*, p. 106.] ‘ All comes out of the Temple : *Harvest* and *Vintage*, obtain by the ‘ Prayers of both Saints and holy Martyrs: for ‘ that Cry comes from the Altar ; and the ‘ blood of the Martyrs too, crys for Vengeance. ‘ Thus the Prayers of *Daniel* and the poor ‘ Widdow got, (that Release, this Revenge) And so he concludes . ‘ Hear, O Christ, the ‘ King, call to mind, the humble Supplications ‘ of thy Servants, for thy Kingdom ; and so ‘ many groans of the afflicted and slain, for thy
‘ Name

‘ Name sake : And when the time that seems
 ‘ to thee most fit, comes, arise to reap the *Har-*
 ‘ *vest*, and gather the Grapes. And no small
 Comfort it is, to find that the Kingdom of
 Christ, the Fall of Antichrist, and return of
 Prayers, come all streaming at once, in a full
 tyde of Mercy to the devout ; and Wrath up-
 on all Atheists and Antichristians : and the
 Times, with their Wrath, hastens it.

One Author more, I cite [*T. P.* his sober
 Guess, pag. 187.] at the end of that lit-
 tle Book, where he hints the ruine of that Ido-
 latrous Age, that wasted the Church afore,
 and the appearance of our Ark, that is of Je-
 sus ; and so he ends with three Notes. 1. That
 Sorrows steal not on us, without the foresight,
 counsel, and Predetermination of God. 2.
 That the end and measure of them is set of
 God : though Force and Violence may lett
 true Religion, ’tis but for a Time ; *Antiochus*,
 Swines Flesh, the two Witnesses lying dead,
 Our Lords abode (as *Jonah’s* and
 the Church’s) two or three days in the Se-
 pulcre, *Hos.* 6. 2. are all limited to about
 the same length, as *Elijah’s* three Years and six
 months ; and then our dead revive again. pag.
 188.

3. ‘ In all Oppressions of the Saints,
 ‘ they never are void of his Presence ;
 ‘ and a promise of a Deliverance, with Faith
 ‘ in its accomplishment, and hope that the time
 ‘ is nigh expiration. p. 189.

So

So he concludes with one *Drs.* Saying (*Viz.*)
 (*Dr. More's Mystery of Godliness*, lib. 5. c. 17.
 of the use of *Apolyptical Visions*. Who affirms
 (*A. D.* 1660.) ' The scene of things will
 ' soon alter for the better, in *Christendom* : the
 ' time of the Churches appearing purely Apo-
 ' stolical in Life and Doctrine, is near (by
 ' computation of Prophecies) when the Wit-
 ' nesses shall arise, and the Woman come out
 ' of the Wilderness ; and all the Kingdoms be-
 ' come our Lords, to rule for ever.

' Nor is Stability in Kingdoms to be had,
 ' till the new City is raised, whose Walls,
 ' Foundation, Gates, and whole Content, is
 ' but the Replication of twelve (*i. e.*) all
 ' Apostolick, in Doctrine, Worship, &c.
 Which hope should shake off that *Lethargy* on
 us ; as if it would never be better ; and it
 comes not by Rapine and Violence, but
 Increase of Righteousness.

And though the time is deferred, and many
 Concussions precede the Conclusion, yet are
 we to wait for it ; nay, to solace our Souls in
 the frightful signs Preceding it : as our Lord
 bids us, to look up in the hope of this Re-
 demption, approaching ; for the Lords roar-
 ing out of *Zion*, (*Joel* 3. 16.) is but as a Pre-
 face to the Hope and Strength that he gives
 to his ; and his shaking of all things (*Hag.*
 2. 7.) is but to establish that Kingdom that
 shall

shall remain, *Heb.* 12. 28. Never was a glorious reviving of hopes, without a grievous Sentence of death, *Ezek.* 37. 10. *2 Cor.* 1. 2. The very wild *Irish* may teach us, that on the most stormy day, we may lift up our heads (as they on the Hills) and joy in hope, the next is fair Weather by turn.

Polanus observes, that *Sesostris*, King of *Egypt*, observing one of

On *Ezek.* 1. his Kings, drawing of his Chariot, ey'd the Wheel, ask't the cause : he answered, that he saw that part that earst was up, now was low, (*& vice versa*) on which he made the *Moral*, and applied it ; so loosed them from that Slavery : For Promotion comes not from *East* or *West*, but God pulls down one, and exalts another, *Psal.* 75. 6. Or, (as in *Job*) setteth on high them that be low, *Job.* 5. 11. Or (as *Mary* sung) exalts them of low degree, *Luk.* 1. 52. Fear not then, ye Sons of *Zion*, your King comes meek, yet mighty, riding on the *Ass*, *Zach.* 9. 9. (that subjects to any burthen) Though now you are banisht from the *Ark* ; submit, and say, *Here I am*, *2 Sam.* 15. 26. in hope, he will yet bring you again.

For in the days of these Kings, 'tis by *Dan.* 2. 44. predicted, the God of Heaven shall set up a Kingdom that shall not be shaken, or given to others. And if any ask, How ? that Text, *v.* 34. 45. (and it was the Dream of a King) shows you (*Eben*

ai al Bijdian : ascissus lapis, qui in manibus non est (sine manibus) Which notes not only, that 'tis out of the reach of humane hands, to prevent that Kingdom, the time being come for its commencement : but above the help of secular means (or hands) to advance it. I conclude this (as one does a Book) with warning to Princes to submit to the Redeemer, and prevent the shower of Vengeance impending : for six Changes are past in the World already, and (says he) a seventh will be Sabbathical, giving rest from all your Pride and Ambition. And this takes the last place and turn, but proves of the greatest extent. And I add, as the Course and Conjunctions of the cælestial Bodies, and also of terrestrial, do all configure, and concenter in this kingdom ; so the Councils of men, and Contests about publick Affairs, concur, and contribute to it ; and all contrary *Wheels*, that seem to have a counter motion in the way, shal at last center in the same blessed Ends, (*Viz.*) The sound of the last Trump ; an Alarm to *Babel-Romes* Fall, (whose Waters are now a drying up) the pouring out of the last Vial, that leaves not Air for her Tyranny to breath in. And as that late Dr. says, (*Dr. T. G. in Apoc. pag. 190.*) ' The nearer this Kingdom is, (as a ' Gulf) to swallow all Time, the greater ' Changes will Christ make ; and to see no Preparations to it, may not discourage our Faith,

since

Since of things extraordinary, there needs none, being the Efforts of divine hands.

3dly. And last of all, there springs up a Well of Support to devout and constant Souls, from the Providence of God; that like the eye, scouts out to and fro; and provides Perils, provides Preservatives, and stands armed on Sentinel, to secure the main Guard, and rescue his Men and Matters assaulted.

Now this is the Wheel full of Eyes, that Christ's Chariot of Love runs upon; and is often swift, seldom stands, never runs idly, by Rote, or blind Chance, and Casualty; far less, retrograde, or to overturn them that are in it; for Christ doth guide it.

Sirs, could we take right Measures of Gods Providences, in former, or latter days; instead of a Quarrel, we should take up that admiring word, (*Ezek. 10. 13.*) and say, *Oh Wheel!* But 'tis hard to see both sides of things at once: for often Providences have a dark side (at first view) presenting to our terrour: and after, a bright side is seen; as that Cloud betwixt *Israel* and *Egypt*, had of old: but the Lord turned the dark side to the *Egyptian* Host, and the bright to *Israel* by Night, *Exod. 14. 20, 24, 25.* So they were preserved, the other bemisted, their Wheels took off, and they troubled. No Fate or Fortune rules in the smallest, or most contingent accident; a *Sparrow*, or a *Hair's* Fall to the Ground, is under the Eye and Care of the All-seeing Providence. And

And if he inspects so small Trifles, will he
 fight far greater, and suffer his Servants to
 fall in his Work, unregarded ?

Now in two things Providences act power-
 fully : 1. In punishing of *Aggressors* : 2. In
 protecting and rescuing Attenders on him.

Providence has an horn of power, to
 punish and punish them that assail his Worship.
 These come out of his hand, and the power
 is there hid that acts them, yet seen after,
Hab. 3. 4. Balaam would go and curse, but
 cannot ; God held him from Honour, that he
 sought for : the curst Baits have short horns :
 or else break them in the very Walls of *Zi-
 on* : the Bow drawn at adventure, is guided
 to the joynt of *Ahab's* Armour, and fetcht
 that man off : Angels execute the sentence of
 Gods wrath, if he give but Commission, and
 smite *Herod* with lice, so he's dispatch, *Acts*
12. ult. And now the word grows and prof-
 pers ; the Instances of former and later Judg-
 ments are many, having noted divers before,
 I need not, save to point out two or three
 now.

Lybanus scornfully asking one, What was
 the Son of the *Carpenter* doing ? Was as
Sandapilam concinn-
 readily answered, *He re Fabri Filium inquit,*
framed a Coffin for that &c. *Euseb. p. 769.*
Scorners Master, Juli-
an. And so it shortly fell out ; that *Apostate*
 dies ; and this scornful *Sophist's* mouth is stopt.

In *Fox*, many are the Examples cited, of providential Revenges for the *Martyrs*. At *Chattam* two were preserved by the Fall of two great Stones off the Wall, that caused the Bench to rise, and leave off that Work. So by *Q. Mary's* Death, many condemned to be burnt, were yet saved.

Let me add that of *Jo. Ruse*, Counsellor, after the report of the process against the Innocents, in coming from the Court, was seized in his belly suddenly with a burning, and in his Secrets ; so died wofully without remorse.

Nor are late days without Remarks of Providence, witnessing God's Wrath on some, for his Word sake and Messengers, scorn'd by them. One comes out, that mock't at the word in publick, and a tyle fell on his head, and killed him : So Providence did revenge, for an Ordinance by him despised. Examples be endless, of men in all Ages, that have had malice punisht on the Heads of *Informers*, just as themselves wickedly imprecated : as the three *Informers* against *Narcissus*, Bishop of *Jerusalem*, who imprecate (*In Euseb p. 130. Primus, demo suâ succensus ; secundus, morbo regio, &c. tertius, tantis Lacrimis facinus deflet, donec lumine orbaretur.*) the first by Fire ; the second, by a sore rotting Disease ; the third struck blind ; and all had their wishes : only the third in remorse, weeps himself

self blind, to see the misery of the other two ; and confest before them all the wickedness of their Perjury : but one Example is of a Penitent among many ; and now it is rarer : Men blush not to act as *Judas* did, and scorn his half repentance, as *Canting* : and though in the act, these severe strokes are terrible to see: yet I dare not (in the event) deny, but that wrath on some, being mercy to others, God's Judgments may give to *Zion* Joy, *Pf.* 97.8. His Answers of our Prayers, being oft by terrible things in Righteousness, *Psal.* 65. 5. But how mysterious is Providence, when it lets all.

Second Causes, favour a man in his Villany ; as oft Justice makes Sin a punishment for Sin, to fulfill some holy Purposes : ' So *Jero-boam's* Plot (says one *Alam's* on 2 *Pet.* pag. * 1131.) the Peoples Insolencies, the Young Men's misadvice, the Princes unseasonable Aulterity : all serv'd Omnipotent Providence to fulfill a just Decree : *Israel* had revolted to *Ashtaroth*, *Chemosh*, *Milchom*, Worship is mixt and corrupted ; God owes them a Whipping, 1 *Kings* 12. *Rehoboams* Forwardness must pay it them : and twice (*v.* 15. 24.) it is said to be off, and from the Lord.

But this Destiny is no excuse to Sin, no more than the Philosophers Servants was, that (by Destiny) was given to stealth ; and his Master said, then his Destiny was to be hang'd. So many now, that bear upon their Suc-

cesses; may, hereafter stretch for it : *Sodom's* City had fair Sun-shine on them, that morning *Lot* was haul'd out by Angels, *Gen.* 19.23. but a Fire, not blown, ere Noon, scortcht them. If *London's* Sin be like *Sodom*, and no *Lots* are to sojourn in it, I fear it shall scarce fare so well as *Zoar*. *Dubartas* Prophecie, cited before (on *Comets*) is ominous. But one Scripture I dread more; that in *Zachary*, (14. 10, 12, 13, 15.) In which, after Promises to the new *Jerusalem*, is subjoyned three sad Threats on the Flesh, Eyes, and Tongues of all Worship-despisers : be it in a mystical, or Litteral sense (or both) all very terrible : but it follows, A great Tumult from the Lord (*v.* 13.) shall be among them. So that each shall rise, and lay hands upon his Neighbour. Tumults are terrible Ruptures in the Body *Politick*; be it in Nations or Cities corporate. *Physitians* tell us of 2000 Diseases that affect the body natural, 200 of them the Eye. This (in *v.* 12. and 13.) on the Body *Politick*, is far worse : Envy is this Eye-wasting Disease ; it feeds on it self, if it have not else where. And this of Tumults is none of the least. (*Erit fragor & strepitus in eis*) Such a Noise and breaking shall be on them, as on *Abimelech* and *Shechem*; or as (*Aneas Mont.* says) *Contritio, Gr. Extasis erit magna.*) They shall have such a perverse Spirit mixt, betwixt them, that they shall fall foul one of another.

another. 'Tis an Expression unusual (*from the Lord*) i. e. A just strong Clash shall set them so in *Mutinous Hurries*, that they shall fall on each other, *Judg.* 7. 32. as the *Midianites*, *Edimites*, &c. did of old, *Hosea* 10. 14. This one notes [*J. Bur.* in *Loc.* 3. *Vol.* p. 500.] on that of *Hosea* ; Tumults are Tokens of sore Wrath from God, to a City. Two Causes are by him indigitate of Tumults. 1. Oppressions. 2. Numerous Parties striving in Matters Controversal: that he compares to an House on Fire, at the Tyles which fly about, so that none can approach to quench it. Thus *Josephus* of the Seditious writes two lamentable Tragedies of *Eleazer*

Pag. 502.

Jose. de Bello Judaeorum. Lib. 2. ch. 11. and lin. 60.

and *Alezander* ; ' That the Nobles came in ' Sack-cloth and Ashes, to appease them ; pray : ' ing them to pity Infants, the City, and Temple : and they tore the very Throats of ' those that had any Victuals, half chaw'd, for ' the Famine. 'Twas sad for *Moab*, to dye ' with Tumult, *Amos* 2. 2. And (in a sort) ' 'tis worse than Tyranny it self.

And the Tools that blow Sparks to exasperate Mens Spirits, are accurs'd. But now to be serene, and fixt in heart, in Tumults. Oh what a mercy it is, especially in Duty to-

wards God; as *Archimedes* at his Lines; the Souldiers on his back.

But to return, Providence in nothing, is more to be observed and admired, than in retorting the blow back on the Projectors. Thus the old Plotters that sought to blow up Princes, Parliament, Religion, and all; were blown up in that House, to which, in the Countrey, they fled for Shelter, by their own Powder, laid to dry: and he that so avenged a less Plot then, will not forget a great one now. They then meant to curse; and we had not sped so well, had not these *Baalams* curst us.

'Tis wrote of the *Affricans*,
Adams on 2 Pet. 'That being an-
 p. 943. 'noy'd by the *North*

'*Winds*, blowing Sand on
 'their Fields; they mustered up an Army to
 'fight them, and so were buried in Sandy Mo-
 'numents. And if the Spirit of the Living
 God be in the Wheels of Providence, (as sure-
 ly 'tis) and Christ doth precide above; that
 will soon command four Chariots of Angels,
 (the four Spirits) that go out over all the
 Earth. But what means it? (says *Cal-*
vin) he speaks of the various Events, That
 God by his Angels over-rules Affairs by.
 Another, *Nihil Mundus fieri, absque arcano Dei*
putu, & providentia. Parei in Loc. No-
 thing in the World happens, without the se-
 cret Decree and Nodd of God's Providence.
 But

But two of these Chariots I note ; especially for the place they are commissioned unto ; that is, the *North* Countrey (*v. 8.*) That way distress, (by *Chaldeans*) was most severe ; here in the *North*, God's Spirit cries ; and two of them ; first the black (after) the white, go there, to quiet the Groans of his People. Now as the first are red, noting Blood : the fourth grizzled (*i. e.*) mixt : so the second, black ; and the third, white Horses : Note, (one) sad, dismal, and dark Providences, preceding ; the other joy, and brighter Events, (*v. 6.*) to bring our Brethren on swift Beasts, to the Holy Mount, *Isai. 66. 20.*

Note here only two Points.

1. When men are wanting, God has Angels ready to execute the Decrees of Providence in various Judgments on the Saints Foes : and of their Agility, 'tis said, They sought to go forth, *Zach. 6. 7.* (*i. e.*) cried to God, *Oh let us have Command* : Or sought how to surprize the Enemy by some seasonable Judgment.

2. Various Efforts of *Providential Wrath*, sent out on the Churches Enemies, tend to the quieting of God's Spirit (crying and interceding in his Suffering People) and this is not to rest, till the white Horses post after the black ; to bring Joy, Peace, and Rest to the oppressed in the *North* : which will soon follow the former Distresses.

One observes (on *Hosea*) of that King that on a morning was cut off, *Hof. 10. ult.* It was *Hoshea* ; and that in him the whole Line and Reign of the ten Tribes surceast, and were extinct, 2 *Kings* 17. 4. For he being false to his word, the *Assyrian* deposes, and imprisons him ; subverts *Samaria* and his Kingdom ; and Captives the ten Tribes. And why all this ? For the Sin of *Bethel* : what they thought would confirm and settle, did subvert the Kingdom.

Anaxagoras, for writing a Book of the *Moon's* Eclipses, (after they in *Athens* had received her for a God) was imprisoned ; and but for *Pericles*, had died. Had they so foolish a Jealousie for a fictitious mutable God : and shall not the true God (that changes not) be as Jealous for his Glory, Truth, Ways and Worship ? Surely, with *Nahum*, I may say, *Oh Judah ! keep thy Solemn Feasts — for the ——— Belial is utterly cut off, Nahum 1. 15.*

3. As *Providence* is active in punishing some, so is also in preserving others ; that is the darker, this is the brighter side of it ; there God's Horses are black, here all white : Such as Jesus rode on, in conquering the first Emperial Dragon, *Apoc. 6. 2. & 19. 11.* And keeps still, for the last *Papal* Victory : That *Victoria Halelujatica* : when all the Armies in Heaven, are so mounted : not on white

white Horfes (in the Letter) but on a Series of glorious Successes, purely on the Lambs and his Followers account ; and also on Seats of Rule and Dignity : of which, that Colour was a Sign, or Badge of old. *Judg. 5. 10.* Now in nothing more doth Providence weave the curious Webbs of Salvation, than in this. So was *Lot* pulled out of *Sodom*, *Jacob* preserved from *Esau*, and *Laban* also ; *Joseph* saved from his Brethren, and by their Envy advanced over them all : so all the Family was fed in *Egypt* : (so *Moses* is hid, drawn out, Nursed by his own Mother, *Exod. 2. 7, 8.*) adopted, educated, advanced in the Court : nay, at last (as a God) over it ; as (when but an Infant) was predicted of him ; (*Burr. on Heb. 11, 25.*) Thus is *Israel* brought out with an High Hand, and Wonders wrought at Sea and Land for it.

Thus *David* in the Cave ; *Jeremiah* and *Baruch* also were hid : So *Esther* wheels the King about, and turns the Plot on *Haman*. So the three Children in the Furnace, and *Daniel* in the Den of Lions, are rescued, *Dan. 6. 23.* So *Jesus* with *Joseph* and *Mary*, are sent to *Egypt* for Safety ; and (about two years after) call'd back, and the Infants blood avenged on *Herod* ; but *Jesus* is saved, *Mat. 2.*

For further Instances of Gods wondrous and secret Providence, in saving his at their Duty ;

ty ; many are worthy of Recognition. In *Psalms* God is called a *Sun*, and a *Shield* (*Psal.* 84. 11.) *i.e.* the one to direct, the other to protect : also the Preservation of the Woman's Birth, is attended with an Acclamation, *Rev.* 12. 9, 10. (Now is Salvation the *Kingdom* of our God, and the Power of his Christ) And why that Cry of Salvation now ? Why, first, because of this bewildred state ; it is more a wonder to be then sav'd in a Desert, than all the Blessings of the Land of *Canaan*.

2. For the Circumstance of time, now (in her Travel, *v.* 4. 5.) when she and her Man-Child had no visible means of Protection, but were open to the Envy of a furious Dragon.

3. For the means of her Safety, three fold :
 1. By the Sufferings of the Faithful, *v.* 11. And 2. By the Wings of the *Eagle*, *v.* 14. (*i.e.*) says *Dr. T. Taylor* ; the Providence of God protecting ; the Oracles of God directing to a flight : Or (as *Mede*) the *Roman* Empire spread and divided, as the two Eagles Wings of the divided Empires (the *East* and the *West*) that helpt the Woman to this escape.

And 3dly. By Earthly Men, Means, and Ends ; as that *Doctor* gives *Examples* of divers kinds ; (*Dr. Taylor*, in *Apoc.* 12. p. 816. &c.)

David bids us, Go about Ziön, tell her Towers, and mark well her Bulwarks, Psal. 48.

13. Two sorts of Defence about *Zion*, are to be remark't, to all Successions: The one is the Out-works, or Mud-walls, made all of Earth about his People: The other is the In-works of Gods Attributes, and Angels. Of these I did touch.

Only let's view that regular Line of strong *Fortification*, drawn about *Zion* by the Bullwarks of Earth, cast about her. Sometimes pernicious Designs do turn to advance our Interest, and *Preservation*: as *Aug.* observes; *ad Sixtum. Quod in perniciem Inimici machinantur, Deus convertit in adjutorium.* What the Enemy devise to our hurt, God converts to our help. So *Josephs* Slavery by Brethrens Envy, is well over-rul'd, though it was ill meant.

Sometimes Men, for Earthly Ends, or by fear of Ruine, plead the Cause of God's Worshipers, as did *Pharaoh's* Courtiers, the Land being almost destroyed, *Exodus* 10. 7.

Sometimes, Fits, or Pangs of Conviction, perswade to some Urbanity: as King *James* of *Scotland*, (long ere he came for *England*) put on that *Moderation* and *Urbanity* to that People, that a Coyn of *Crown Pieces*, was made, with a Sword, and (on the Point of it) a Crown, the Motto — *Pro me, si merer, in*
me

me. The Sword is for me, if I deserve against it.

He bravely own'd, that he ow'd his Kingdoms to Christ, (deriv'd from him,) in the following Sonet to his Son. I wish also it may extend to Grand-Sons.

Basilicon Doron.

God gives not Kings the stile of Gods, (in vain.)

*For on his Throne they do his Scepter Sway,
And as their Subjects, ought them to obey;
So Kings should fear, and serve their God
again.*

*If then you would enjoy a happy Reign,
Observe the Statutes of your Heavenly King:
And from his Law make all your Laws to
Spring,*

*Since his Lieutenant here you should remain.
Reward the Just, be stedfast, true, and plain;
Repress the Proud, maintaining aye, the Right;
Walk always so, as ever in his Sight,
Who guards the Godly, plaguing the Prophane.
And so you shall in Princely Vertues shine,
Resembling right, your mighty King divine.*

These I find rescribed at the end of one Mr.

[*W. Symond's Pisgah Evang. pag. ult.*]

A. D. 1605. upon the Revela. And would all Princes take out that Copy, and follow it, the Lord would both lengthen their Days, and reward their Love to the Godly here, with a Crown of Glory Eternal.

Now

Now the Verses of a King, having given this royal, pleasant, (and not imperinent) digression, I return to our Matier.

The providential Preservations of God's Courtiers, is a Theam worthy of the wit, reading, and Pen of Angels; not only to observe the *Shield of Defence*, held out for the *Safety* of the *Pious*, (personally) in all Times of danger: but in a more special way, over the whole Body of the *Elect*, in the most perillous Times that have, or can come.

He that views the People of God in Ages by-past, when the Church was seminally in one *Abel*; *Ecclesia est aliquando uno Abel*, & *Enoch*: *Ut Aug.* Or in a Family, as *Jacobs*; or under the *Bricks*, as in *Egypt*, 430 years; in hot Flames of Persecution, 110 years, (or about it :) In the Wilderness 40 years, fed, who can tell how? and descend (by the track of the (well nigh) 4000 years of the *O.T.*) and come on to the *N.T.* Times (some small lucid Intervals excepted) See the Woman, 1260 years, in sad solitude, destitute, afflicted and tormented. Or, (as *Luther* aptly resembles her) to a poor, sad, forlorn Maid, stript of all Raiment, Shelter, or Defence; so exposed among Lions, Wolves, and Foxes, in Deserts, Woods, and Caves: *Non Pompâ externâ*; — *delituit in Cavernis, non in primariis sedibus.* *Ut Hylar. cont. Auxent.* Not visible in outward Pomp and Grandeur; and so void of all Food and Friends;
lift.

lifting up her pure and milky hands, not without furrow'd Cheeks, if not tears of blood, distilling at every Lip and Vein; and her bleared Eyes still looking up, with most ravishing Love and Longings to her Beloved: and Crys for his second Return. Such a prospect would cause any serious thinking Person, with whom Religious Sentiments have in the least obtained, to seek a Place, or an Hole (as *Joseph*) to weep and wipe; and then come out to joyn issue in her Crys. Then on the other hand, to see her clad and fed, tended by Angels, defended of her God; adorn'd with a glorions Presence, *Acts* 7. 38. Her Tears wip't off (as *Babila's* Sweat) by the hand of Angels: her bloody Wounds (*quot vulnera, tot ora*: as so many mouths) all wash'd, suppel'd, and cured: her Children restor'd, increas't, and united: he must of all this, take up a Wonder, and turn aside, to see a *Bush* so long in Flames, unburnt; a *Bird of Paradise*, and yet on the Wing; a Beauty so scortcht, and yet in her Glory; a Fort besieged, and yet still inviron'd by a Wall of Fire, on all sides: May he not say, and sing, as the *Psalmist*, *The Lord preserves the Faithful*; *Psal.* 31. 23. & 37. 28. *Yea, and for ever: and will at last again restore the Preserved of Israel*, *Isai.* 49. 6.

But since this comfortable Subject multiplies in the breaking, I will shut it up with a Scripture, and an Instance or two.

The Scripture is that of the Women, helped by the earth against all the Floods of Slander, Heresy, Idolatry, and Persecution, cast out by the Dragon against her, and her Seed: with cruel Edicts, Laws, Decrees, Cannons, and Ecclesiastical Curses, and Excommunications. Now comes in the help of the Earth, *VIZ.*

1. By pleading the Womans Cause against all the false Calumnies of the Enemies, cast on their Assemblies, as *Plinius*. 2. *Reinerus*, (the *Inquisitor*) &c. that helpt her..

2. By casting a Bone among the Enemy, as *Paul*, 'twixt the *Pharisees* and *Sadduces* about the Resurrection.

A.D. 1526. (*Dr. Taylor*, Apoc. 12. 16. *Warr with the Dragon*, p. 810.) *Carl. 5.* and *Franc. 1.* joyn Forces, to root out *Lutharisme*, and yet the *Pope* (intending other ends) breaks that League, gives the Emperour in *Italy* such Work, as diverts him from the *Protestants*, that else had perisht.

So *Anno 1530. Charl. 5.* past a cruel Edict against the Professors of the Gospel, that feared would swallow them all up, (at the Dyet of *Ausperge*) but lo the Earth helpt the Woman: for now the *Turk* (as if he had been carryed by the hair of his head) invades the Empire, and *Austria*: so now instead of Peace (to ease them of that Edict) hee's glad of their Aid against the *Turk*; a thing
acting

acting again, now by the *Turk*: but in what Fitness the *Emperours* 50000, is, I see not, to give battle to thrice that number: Now the *Turk* has got occasion by the Forelock, and the *Hungarian Protestants* so disobliged, that a *Barbarian* Infidel gives better truce, and terms to *Christians*; then they allow one another. So rampant is the Spirit of Persecution, now in *Europe*: but I note it for Support, to show that some sad Sights, may bode to good Signs: and Evils (*per se*) may prove good by accident, for the Godly in the issue.

It seems an Allusion to the Ark of *Noah*, God for a years time, (and some odd days) was Pilot himself by his Providence, till at last it rested on the Mount *Ararat*; and the Earth by little and little, drunk up that Flood; so God doth by Earthly Men, Means, and Aims, help his Holy Ark; till (at last) some Dove returns with an *Olive Leaf* of Peace, with good Tydings. For Christ our Head being far above all the Floods, hence it is, his Body cannot be drown'd; the Waters that drown'd God's Enemies, yet sav'd his *Israel*. *Daniel's Lion*, and *Jonah's Whale*, were Types of this: That by which we look for Ruine, is God's means to set us on dry Ground. So the Troubles in *Spain* find the Emperour of *Germany* work, in 1521, when his Fury is so raised against *Luther*; at last the States met
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at *Norinberge* (as here *Samuel* at *Mizpeh*) and so mitigate that Edict, and helpt the Gospel.

Waldo's Exile and his Followers, was of use to the spreading of the Gospel ore *Europe*, in the darkest Times of *Popery* : for the Earth brings it up again as good Seed. Hear a Prophecy from that forecited grave and learned Dr. (Dr. *Taylor*, *Apoc.* 12. p. 818. (not given to *Euthusiasme*) *Your selves, O Persecutors, shall drink the Rivers of blood intended against the Woman, and shall root out your selves; that the Gospel which you fight against, may find footing in the most Popish Countreys: and the Time and their Pride hastneth. Veritas est Filia Temporis; Truth is called the Daughter of Time, and it is great, and will prevail over all Opposition.*

There were on the first Captivity, some Brethren, by Nation (like ours) insulting over them in *Ezekiel's* Time, (*Ezek.* 21. 15. who went into *Babylon*, and challenged all the Land and Temple to themselves, instead of looking to share alike with them after (as they did, *v.* 16.) To these first Sufferers is that Promise made, of a little *Sanctuary*; (*q.d.*) though (as one glosses) *Parei. Adv. in Loc.* p. 532. *Aspectabili careris Sanctuario.* (i.e.) Ye may want the great visible House for Worship: *tamen rem ipsam, vobis significatam, prestabo* : Yea I will grant you the thing signified (my Presence) in all Places to

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which

which I drive you. Oh how sad is that ? and so be twitted of Brethren for it ? Yet how sweet is this, to have God our Ark and Sanctuary ? As *Jacob* had a little *Bethel*, Gen. 28. 12, 13—18. And, Oh ! what an awful and full Convocation was it, where God was ? For (as one says) ‘ Though they had no Temple, yet, *Exigua domuncula, supersunt, in quibus congregatis, adero*. Little Houses shall remain, to which Assemblies I will come : (*Æcolamp. W. Greenh. in Loc. p. 312. 3. Kol*) I will dwell with a few, if but two or three ; and if one *Jacob* alone be but there, yet, if a Convocation of *Father, Son, and Spirit*, and all the *Angels* descend, it makes up both want of Number and Strength : for the *Angels* attend holy Assemblies ; as this place, and other Scriptures say ; (*Eccl. 5. 1, 6. 1 Cor. 11. 10.*) And the Angel of the Lord encamps about them that Fear (or Worship) Him ; Psal. 34. 7. What for ? To deliver them ; and all are to Minister, Heb. 1. 14. so (*Stator via* [*Service, Obsequium*] signifies, to attend obsequiously, in the Assemblies) about the Heirs of Salvation, Eph. 3. 10. Now how they perform, is too large here to treat : it suffices, if I glean an Instance, or two ; not so much of the evil Angels, than are oft overruled, as Instruments of Wrath. So a voice said to *Bruno*, Bishop of *Hexipolis* : *Hæ, Hæ ! thou Bishop, I am thy Malin Genius, thou art*

mine,

mine, go where thou wilt ; though I am not now to hurt thee, I shall soon see thee again. (*Dr Beard*, p. 432.) And so it fell out soon after he being in a Room (with others) that part of the Room fell, over him ; he dies, and the rest escap't unhurt. But the Service of the Good, and for the Good, is that I aim at.

That Author (*Dr. Beard*) after some seventeen Examples of Scripture, cites twenty two Stories of later days ; of which I recite two or three.

1. Out of *Socrates* ; (p. 439. *Sozomen*, lib. 8. c. 4.) Of *Gainas* an *Arrian* ; by *Arcadius* sent to *Constantinople* ; who in Enmity to *Chrysostome*, came on that City, in the night, to spoil it ; and two Nights, was well refilled by an Army of tall, and lusty men ; the *Tyrant* being apt to believe it was a Fable, came the third time in person, found it true, and with the terrour, fled to *Thracia*, and so was there miserably slain. I gather hence, their way must be dark and slippery, if the Angel of *Jehovah* chase them, *Psal.* 35. 5, 6.

A second, is of *Antioch*, (Anno 585. Out of one *Sigbertus*, in the time of *Mauritius*.) where was a pious and hospitable man, that would not Dine or Supp without some poor Man, and coming into the *Market-Place*, meets a grave old Man, all in white, (and two with him) whom he intreats to Supp with him : but the Old Man answers, he had

more need to pray against the *Destruction* of the City ; so instantly shook his *Handkerchief* towards two parts of the City ; but for the third part, was intreated to forbear, and speedily those two parts fell by a *Earth-quake*, in which thousands were slain, the hospitable Man spared ; and so the three Angels vanish : Angels have Commission both to shake Cities, and to secure the *Pious* therein. Lord, grant *London* be not nigh such a shake.

A third, is one *Tiburtius*, (From *Marullus Spalatens.*) a Heathen, Ruler of *Areciam*, prohibits *Pergentinus*, and *Laurentinus*, to preach Christ ; and not obtaining by Flatteries, he caused them to be beat by Clubs ; but the Arms of those that beat them, so withered, they could not strike : after, he would fain have starved them in Prison ; but an Angel fed them there : after, he caused them to go on burning Coals ; but no sense of hurt ; next, *Jupiters* Image is brought, to Worship, which resolv'd to dust, they calling on the Name of Jesus ; and mark the issue : for hence many of the *Heathens* forsook their Idols, for the Faith of Christ.

Which teaches, that Christ preserves faithful Witnesses, by making Idols vanish, and fall before his Name, and gains ground for Truth, by the very fury of *Idolaters* : and what will it bring, when all Idols are abolished utterly, and famish't, and the Lord alone exalted ? *Isai.* 2. 18. *Zeph.* 2. 11.

A fourth, out of the Lives of the Fathers: In *Julian*, the *Apostate's* days, a *Christian* cast in Prison, (by his Souldiers) being visited by *Apolonius*, they detained both: setting a Watch, lest they escap't: but that Night, an Angel (most clear) came, opened the Door, frightened the Watch and the Centurion, slew some of his Servants, ; the Keeper came in, trembling, and delivered the two *Christians* free: as *Peter* was, *Acts* 12. and *Acts* 16.

But this being more than sufficient to our end, I draw to a Conclusion, and in the last place, will only observe with *Mr. Fox*, (*Acts* and *Monuments*, Anno 1558. pag. 2031.) the more than ordinary Preservations, that God gave that one Faithfull, separated Congregation, in *Queen Mary's* days (towards her end) in *London*. Of which he writes this strange Providential Vision, (in a Dream) that *Mr. Rough* had (a little ere he was taken) of *Cuthbert Simson*; (and that twice) that he saw the Guard lead him Prisoner, and the Book of all the Names, and Accounts of the Congregation in his Pocket: and as he is making ready to go to him; (as God would have it) in comes *Cuthbert Simson*, to whom he told his Dream; willing him to lay the Book away, and not to carry it about; which he being unwilling to do, taking Dreams for Phantasies; *Mr. Rough* charged him in the Lord's Name to do it: so he left it with *Mr. Rough*: which had it been took with him (as

more need to pray against the *Destruction* of the City ; so instantly shook his *Handkerchief* towards two parts of the City ; but for the third part, was intreated to forbear, and speedily those two parts fell by a *Earth-quake*, in which thousands were slain, the hospitable Man spared ; and so the three Angels vanisht : Angels have Commission both to shake Cities, and to secure the *Pious* therein. Lord, grant *London* be not nigh such a shake.

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soon after he was.) it had detected two or three hundred to the Enemies by Name, and fed the Malice and *Popish* Flames of those common Cut-Throats with them all at once : and so no visible Remnant had been left.

A little after, (*pag. 2074.*) the Author observes, of this faithful Congregation, that it was continued all the Reign of Queen *Mary* (that was five years) mauger the Malice and Inquisition of Men, and strictness of Laws to the contrary; and all by the usual good Hand of God on them. Of which many Instances are notified.

1. At the House of Sir *Thomas Cardens*; the Mischief laid for them, was Prevented.

2. About *Algate*, Spies Way-laid them; and by *T. Simson* (Deacon) discovered; so he disperst them; after that the *Constables* came; but a Woman told them, some good Fellows were there, now gone a *Maying*.

A third Escape was (in an Alley) by the *Conduit*; *Jo. Avails* saw them, sent for the *Sheriffs*; but ere they came, the People were gone.

A fourth, was in a Ship at *Billinggate*, in the open view of all, they met, and yet escap't all.

A fifth, was on board of Ship called, the *Jesu*, betwixt *Ratcliff* and *Redriff*, and had Prayers, Sermon, and Sacrament, and yet escap't (though not unseen) untaken.

A sixth time, at a *Coopers* in *Pudding-Lane*, being met, *Jos. Availes* came and talkt with the *Cooper*; but either had no knowledge, or no power to act; so they escap't.

A seventh, narrow escape in *Thames-street*, was in the Night, the House beset; but a *Mariner* swims to a Boat, and with his Shoes (for *Oars*) sculls them over water; so all are saved.

Eighthly, once one comes in to take their Names, but is convinc't, and crys them merciful.

A ninth, the escape was great, in the taking Mr. *Rough* and *Cuth. Simson*, in that the Book of all their Names was not also taken. Nay, their Number increased at the end of *Q. M^{rs}* Time, under all the *Papal* Fury: for after four Preachers, they had a fifth, one Mr. *Bentham*, who with all the People, came to the seven last Martyrs Flames, in *Smithfield*, and (though contrary to an Order) saluted them openly, and prayed for them, all the Congregation saying, *Amen*, to it; yet were none seized for it.

Once *Bentham* (by two Men) was forced to be of a *Crowners Inquest*, and a *Popish* Primer being offered him, (to swear on) he opens it, and finds fault with the Contents,

for *Superstition* : the *Coroner* calls him an *Heretick*, and so commits him to *Custody* ; but Providence so rul'd, that the *Coroner* of the Admiralty comes, demanding the Right of that *Unquest* ; so discharged them, and the said *Bentham* also ; that was after Bishop of *Cowentry* and *Lichfield*.

Another *Escape*, was of the *Godly* in *Calice*.

A twelfth, is (a little afore related, *pag*, 2074) of the Assembly at *Stoke* in *Suffolk* ; that by good Union and Closeness, avoided their Rage, and yet refused to receive at the Priests hands : One *Fox* (with *Cores* the Priest) now practice to put a Force on *Fox's* Wife, to receive : who creeps to her Company, and tells them : so the good Women bid her be chearful, for they would pray for her, and him too ; and good was the Issue : *Fox* comes to them quite another Man, bewailed his heady rashness, prays Forgiveness, promising to be stronger in Faith thereafter, to their and his Wives great Joy. And after that, when the Bishop of *Normwich's* Officers came and sent for them, they kept out abroad, and escap'd.

In all which, I note the truth of our point, the watchful Eye, and Care of Providence, ore his Work, Worship, and faithful Witnesses in time of peril : tho the boldness of God's Servants, might likely have expos'd them to

vigilant Enemies ; yet still God preserves them ; and some that have jeopard'd Person, Ship, House, State, Liberty, (yea, Life also) have come off safe, to shew us what to do in like Hazards of Altar, and our Duties, *He that will save, shall lose*, Mark 8. 35: And that noble Soul that ventures all, shall save all, Or if Life go to feed Rage, yet that shall be no loss : and it shall be as a Seed sown, to multiply the Lambs Followers, in the next Age, double : *Sanguis Martyrum, Semen Ecclesie.*

For any may observe, that the number of the Faithful in Queen Mary's days (of deplored memory) say they amounted in five year, to about seven or eight hundred (in all) in Queen Elizabeth's came to as many thousands, besides those before surviving ; (and all the Exiles ;) and could an accurate compute be took, of their Increase in the two last Kings Times ; and under the *Odiums* of Puritans, Roundheads, Schismaticks, Phanaticks, and Whiggs (or Trimmers) it would easily be found, that for one Puritan of old, ten Phanaticks are now ; and it shows what thanks are due to *Observer*, that almost has subdivided all the Kings Leiges into two equal streams (yea, the Church of England it self, not escaping his Cleaver) Viz. the Tory and Whigg Party. And when such cloven Feet and Pens, and all dividing Practices, are laid aside ; and uniting Principles obtain among us : the thing Reformation,

mation, and the Name of a *Protestant* shall be better reputed of.

In the *Interim*, since God is so wary of his Altar, and so just a Revenger of Appellants (that fly to its horns) for a Sanctuary; and yet are hauled thence by Violence: let us comfort our Souls in our continued Cry, with the Souls and Urns under it; for the Lord comes out of his place, (*Isa. 26. ult.*) to punish Wrongs, and the Earth shall disclose her Blood, and no more cover her Slain.

Again, if no Hedge or Shelter, no ordinary means be left about us: God, in some super-ordinary way, will be seen, as once in the Mount, to save *Isaac*, (the Knife being at the Throat) by an Angel, (*Gen. 22.*) and the pushing *Ram* shall be caught in his own Thickets, to become the Victim, for the blest Seed, the Sons of the Promise.

And as the shutting of the Temple calls for Sorrow, so with its opening, comes out seven Angels (as seven Thunders) one of which is that of the Altar, *Rev. 18. 5. 7.* Whose acclamation is, about God's righteous Judgments; which will make the Ears of absurd, deaf Sinners tingle, and their heart tremble.

If God would thunder on *Philistines* for his Ark, and Suckling, then, (which was but Typical Service) can we think (now his Enemies are more) that his Care, Power, and Love is less? Did it cost such ado, that

Hub. de Burgo; (*Speeds Chro. p. 590.*) Earl of Kent, was pulled from Sanctuary at *Brentwood* (by Souldiers) and put in the Tower ; so that *Roger*, Bishop of *London*, threatens Excommunication to all the *Abbots* (upon it) till he is restored : What must follow the violation of a better *Sanctuary*, and more sacred ? May we not fall under the ill Counsels, (as that King, *Hen. III.* did.) Of *Peter de Rupibus*, a Bishop of *Winchester*, that brought in 2000 *Poittovins* : trusting himself, Treasures, and Realms to them : so that, *Judicia, injustis ; leges, ex legibus ; pax, discordantibus ; justicia, injuriosis tradidit.* Judgments were committed to the Unjust ; Laws, to Out-law'd ; peace to Wranglers ; Justice to the Injurious. Yet again, hath Vengeance overtook some, that violated *Heathen Oracles* ; vitiated *Vestal Virgins* ? &c. And will not Injuries to Matters really sacred, be revenged by the true God ?

Has God left such Promises and Prophecies on sacred Record, for the latter Times, and will he not see them all in time fulfilled ?

When Purity shall once obtain
In Worship, then the Lord shall Reign
In all the Earth ; (all Tyrants gone)
One Lord, and now his Name is one ;
Now shall the Jewish Race come freely in
To Christ Wars, end, and times of Peace be-
gin.

So Damianus de Conversione Iudaorum.
 Postquam Evangelium, toto narretur in Orbe,
 Tunc amplectetur verum, Solynæa propago;
 Ultima Evangelium, legem, quæ prima recepit,
 Quos docuit primos, postremos, Christus habebit.

After the Gospel, preacht in every Place,
 In Lands of which our Fathers could not tell;
 And when the Gentiles all are drawn to grace,
 That in the New Jerusalem shall dwell:
 Then shall the stubborn Jew the Truth embrace,
 From which in such contempt they did rebel:
 Who first the Law, shall last, the Gospel have:
 Christ, whom he first did call, shall last receive.

Fear not then, ye Apostolick holy Lamb-
 following number, your Foreheads are mark-
 ed, *Apoc. 14. 1.* Your Virgin-Purity reserves
 you to the day of Espousals; your Lord the
 Bridegroom is coming; hark to the Cry at
 Midnight, *Mat. 25. 6.* Go out, meet him, and
 lift up your heads with Joy, *Luk. 21. 28.*
 Trimm your Lamps, and (as a holy One,
 Mr. B. S's Parable of X. Virgins, *Mat. 25.* says)
 Turn all your self-admiring Mirrours, into
 self-purifying Lavers, (as they in the Law did)
Exod. 38. 8. Your Redemption draws nigh;
 the sad sights now are many, but they are glad
 Signs of good approaching. If it be so sweet
 to sit down here, at Christ's Feet, under his
 Shadow, (*Imbres audire foras*: Storms blow-
 ing

ing all abroad, without) What will be the
first Welcome (and how sweet) in that
New-Jerusalem Glory, with the Lamb for
ever ?

Of which, to repast you *S. P., his Mund,*
and me, I will borrow a *Explica. p. 326,*
good *Poem* from one, — 329.
and conclude.

S. P. of the N-Jerusalem, and the Pilgrim]

Here he beholds the glorious Lamb's Abode :
Here he beholds the sacred Heart of God :
Here he beholds thrice blest Emanuel ;
Here he beholds where all the Angels dwell.
There Hallelujah's sounded in his Ears :
There sacred Songs of Praise and Joy he hears ;
There all the pleasure of Eternal Bliss,
In height of Glory still triumphant is.
The dainty Streets pure Chrystal does unfold,
And the whole City is of massie Gold.
Transparent here, Lifes River still doth flow,
Upon whose Bank the Tree of Life doth grow,
The glorious Splendor of the blessed Lamb,
Is Sun and Moon to this Jerusalem.
There doth Jehovah-Shammah ever sit,
Both to enlighten, and overshadow it.
Night's banisht hence, the Lamb's resurgent Ray
Indues it, with an everlasting day.

Postscript.

Reader, A faultless Book, is next to impossible ; Slips will escape under double Care, and even *Argos* eyes. So is it here, partly by the Compositor ; partly, the Authors oversight. One not plain in his Copy, or being not well read ; or not well distinguishing Letters : and here Margents being confounded with the Pages, caused some *Parentheses*, *Chasmas*, and *Harshness* (by some Interpolations) that makes sense less plain and smooth, though not quite lost. What faults are literal only, are too many to note ; what obscures the sense, or retards the Reader, connive at, or thus correct : and read both Verses of the Text first.

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